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THE FAITH TO PRAY

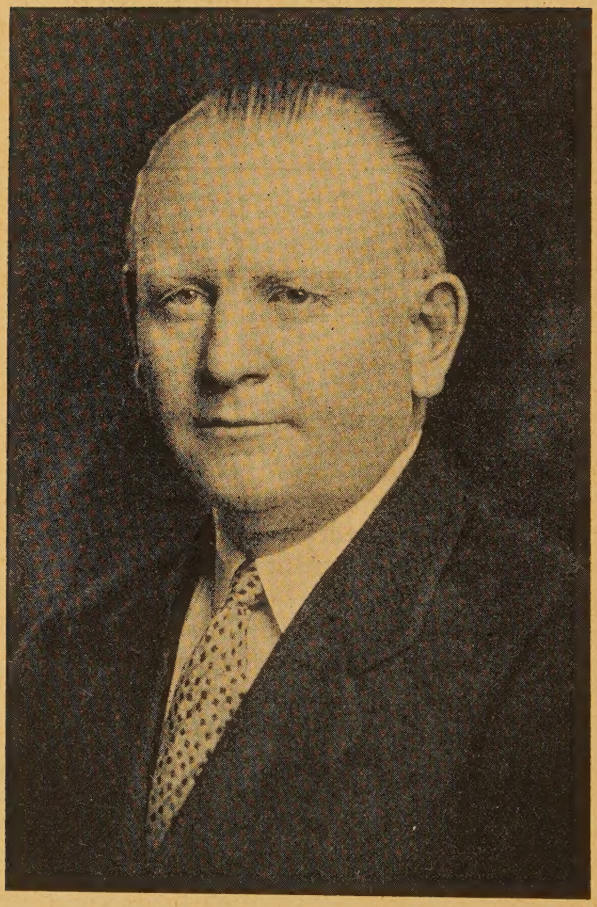
By VIVIAN YEISER LARAMORE

It matters not how far we stray,
The Father's arms are there;
We only need the faith to pray
For His unceasing care.

We only need to call His name
Above the closing night
To catch again the inner flame
That leads to ways of light.

We only need to trust Him more
And place our hand in His,
If we would find the open door
And know where heaven is.

It matters not how steep the way!
Since His dear love empowers,
We only need the faith to pray,
And lo, the goal is ours.



LOWELL FILLMORE

ENTHUSIASM

By LOWELL FILLMORE

ENTHUSIASM is not so generally understood and appreciated as it should be. Every one likes enthusiasm and is glad to bask in the glow of enthusiasm that is expressed by some one else, but comparatively few of us appreciate the true value of enthusiasm, and therefore we do not study to cultivate it in ourselves. Enthusiasm can be cultivated. You do not have to wait for it to come to you. You can generate it for yourself, and when you do generate it you have a power that means success and happiness if you apply it in the right way.

What is enthusiasm? Where does it come from? These are questions that we may well consider. Somebody has to start enthusiasm. During a camp meeting or a big revival meeting a great deal of enthusiasm is worked up. Where does it come from? Enthusiasm is catching, and nearly every one at the meeting feels the thrill of it. Large manufacturing concerns have special meetings for their salesmen. These are held often for the purpose of inspiring the salesmen with enthusiasm. Where does the enthusiasm originate? Does it settle down upon the group like dust? No, the sales manager has to kindle it. He has to set the salesmen on fire with interest in their goods, with new ideas about selling, and with the feeling that they can sell and will sell. That is why he is sales manager.

Does the camp meeting work up enthusiasm spontaneously? No, the evangelist inspires the people with enthusiasm for Christ; the song leader catches the brands of enthusiasm hurled to him by the speaker and scatters them far and wide. Thus the enthusiasm spreads.

The evangelist and the sales manager must be

prepared at all times to inspire enthusiasm. Their ability to inspire it must be cultivated. If these leaders can reach into the invisible and lay hold of enthusiasm, then surely every one of us can do likewise. These leaders know that they are expected to furnish enthusiasm; it is a part of their business. They must be intensely interested in their business; they know that others are looking to them for inspiration, and they dare not fail.

Inspiration and enthusiasm are not material things. They are intangible, yet they are very valuable. If the evangelist and the sales manager can cultivate enthusiasm to order, you and I can do likewise. It is a matter of interest and desire. The dictionary defines enthusiasm as "inspiration as if by a divine or superhuman power." Every one has access to this inspiration. It is the inspiration of the Almighty, which is within us. Job said, "There is a spirit in man, and the breath of the Almighty giveth them understanding." Every one should learn to seek this inner inspiration. Everybody needs to be enthusiastic.

Enthusiasm does not necessarily show itself in noise or loud talk, but it is revealed in deep interest, a faith, and a joy in accomplishment that cannot be dampened by opposition or adversity. Without enthusiasm life would be dull indeed. Are not those selfish who sit back and wait for others to furnish enthusiasm? Should we not be on the alert to put into life all that we can? Should we not be glad and thankful that we can fill every moment of life with real living, real appreciation of the goodness of all God's universe?

Many talented people are failures because they lack enthusiasm. They know their business, many of them are thoughtful and kind, but they lack the fire and the faith that cause one to know that a thing can be done in spite of adverse appearances. Like a great wave, true enthusiasm rolls against opposition, washing it away. Negative conditions cannot long stand against the onslaught of right-

eous enthusiasm. Think of the people that you know who are failing and are unhappy because they are taking attitudes of which the following expressions are indicative: "Aw, what's the use; nobody appreciates what I do. Everybody's against me; I don't get a square deal. I've never had a chance. You have to be a grafter if you want to get anywhere. You have to have a pull to get ahead." Those who are in such negative frames of mind need enthusiasm. They need to turn their attention to constructive thoughts and actions; when they do that, they will find joy and prosperity where they have seen only discord, unhappiness, and lack.

To be cultivated, enthusiasm must be exercised and developed by use, as muscles are developed by use. We all want thrills. No greater thrill can come to any person than the thrill of enthusiasm that comes when some worthwhile idea is born in his mind. Imagine the enthusiasm of Edison as he started to put into concrete form a new idea, or that of Burbank as the possibility of developing a weed into a useful plant dawned on him. Enthusiasm comes out of the invisible. It does not have its source in material objects, although it very often centers about materiality. Enthusiasm is generated in the spirit of man, but it takes hold of material things and lifts them up, infusing them with radiance and usefulness. What enthusiasm is there in a chunk of gold? None whatever. But man's thoughts about gold cause him to be enthusiastic about it. Some one will say, "If I had a lot of gold it would make me enthusiastic." Perhaps it would, and perhaps it would not. If you did not have something within you that was able to appreciate gold—that would cause you to see interesting ways to use it—you would soon lose what you thought was enthusiasm for gold. There are many people today who have much gold and yet have no enthusiasm about it. The gold is there. Yes, they can pay bills with it. Yes, they

can buy things with it. That is, they can buy some things. They cannot buy happiness; they cannot buy health. They can buy houses, lands, automobiles, and yachts—but what are these material things without the spirit of joy? After all, we love enthusiasm for its own sake, just as we love happiness for its own sake.

Success and material gain are but the by-products that accrue to us after we have found the realities of spiritual things. They come to us in accordance with the principle given by the Master: "Unto every one that hath shall be given." When we have enthusiasm we shall be given the other things. Jesus stated it in another way also: "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." Somebody may object: "Yes, but enthusiasm is not the kingdom of God." How do you know that it isn't? Jesus located the kingdom of God within man. It is not a place; it is the inner light, the inner communion with the Creator; it is the inspiration (breath) of the Almighty. Is not enthusiasm a part of this inner spiritual realm?

Of course, enthusiasm misdirected has its drawbacks. So has any other good thing. An enthusiastic young salesman called on a prospective customer who was very busy with some important matters in his private office on the second floor. The salesman pushed his way into the private office against the warnings of the office boy and several clerks. He proceeded to spread out his samples on the desk before the amazed, busy man. The amazement of the prospective customer quickly turned to disgust and then to anger. He told the salesman in eloquent English that he did not want to buy any of his merchandise. But the young fellow persisted until the other arose in righteous wrath and, laying hands on him, hurled him down the stairs and threw his samples after him. Immediately the young man sprang to his feet and, raising his hands plead-

ingly, called up the stairs, "But now, my dear sir, laying all jokes aside, what do you really think of my line?"

Here were enthusiasm and persistence, but something was lacking. Courtesy and good judgment would have saved the day. Enthusiasm is good, but it must be directed by wisdom and good judgment.

True enthusiasm focuses our thoughts and unifies our powers. When we lack enthusiasm we are not certain whether we can do a thing or not. Our will power, our desire, our energy, and our abilities are separated; they are not coöperating. But when we are enthusiastic we bring these powers to a focus, and we become virtually invincible. Enthusiasm calls to us new ideas, new ways of looking at our problems; it calls to us the aid of other people. I once read about a man who had a deep conviction that he was to build a church in a certain town. He had no money except a few dollars, but he paid it down on a vacant lot. When he told the people of his mission no one seemed interested, but his enthusiasm was not dampened. He went to the lot and began digging. He worked for several days. One day a neighbor brought a shovel and offered his services. The two worked on, and others joined them, until a great interest in the church developed and the building was finally completed. One man's enthusiasm had built a church out of apparently nothing. Here is a fine example of the drawing power of enthusiasm.

Paul was enthusiastic. His enthusiasm carried him successfully through many hardships and persecutions, even prison. He spread the Christian religion throughout many lands and was not afraid to go to strangers and enemies in the cause of Christ. When he was a prisoner on a ship he did not fail to teach the Christ message to, and to pray for, his fellow prisoners. He even prayed for the soldiers and the captain. The ship was

wrecked, but through Paul's faith and good judgment the crew and passengers were saved. The fact that he was only a prisoner did not keep him from spreading Christ's teaching. Through his enthusiastic faith the bars of a prison were opened and his chains were unloosed. But more wonderful still, the mental bars that were holding the jailer from an understanding of Christ were also removed and the jailer came out into the light. Paul never tired of preaching, helping, and praying. His enthusiasm made him superior to material hardships and problems. We stand at the very threshold of the fulfillment of the promise made by Jesus Christ: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do." How can any one who really takes this promise seriously help being enthusiastic? It is true that there are in the world many problems, many serious problems, that have to be solved; but why should that make us less enthusiastic, when we know that within ourselves we have the solution for all problems?

When we have caught a glimpse of the wonderful potentialities that have been given to us by our Father, we should never cease to be enthusiastic, and as a result healthy, prosperous, and happy.

Let us be assured that enthusiasm is not restricted to a favored few; it can be cultivated by any one. It brings success when rightly applied; it is the very fire of life; it focuses the thoughts of the individual to the accomplishment of a definite thing; it enlists all the powers of the individual; and it knows no defeat, for it comes from the invisible source of all good, God.

They help every one his neighbor; and *every one* saith to his brother, Be of good courage.—*Isaiah.*

GOD IN YOU

By EVELYN WHITELL

A true story of two women who changed their lives and their surroundings by their realization of the omnipresence of God.

SOME YEARS ago I had occasion to call on business at a home in a small town.

The lady whom I had gone to see was away from home, and my knock was answered by a servant girl, plain and kindly, with an accent that I recognized as being from overseas. Her winning smile and the spiritual expression in her eyes attracted me. Knowing that she was a stranger within our gates, I asked if she liked America and if she was happy in her new surroundings.

"I was not happy at first," she answered. "I was terribly lonely and homesick, for I knew no one here, and when I got this situation I thought I should never be able to stay. I felt so wretched when I got up in the morning that I could hardly do the rooms and prepare the breakfast for the family. I had been used to living in the country and the town seemed so big and crowded, and this flat was so shut in and small. Then, their ways of doing things were so different, and I did not understand their cooking, and at first they used to get annoyed at my slowness. But one day, when I was feeling exceptionally lonely, I remembered that Mother had always taught us since we were very little children that God is everywhere and in every person. So that night, when the family was out of the house, and I was left with no one to talk to, I walked through every room, saying, 'God in you, God in you,' and somehow that took away the feeling of lonesomeness. I began to feel that God was in every room, and in these people that I did not understand.

"I did the same thing each morning when I

got up. When a week had gone by, I began to feel happier, and all the homesick feeling was gone, for it seemed as if God were everywhere, and when I felt God beside me, I felt that my mother and all that I loved and had left behind were with me too. Then at the end of the next week my mistress came to me and said, 'Sheliah, do you know, you are the best girl we have ever had! At first we could not stand the slowness of your ways, but none of the other girls was as thorough or kept the rooms as beautiful as you do. It is a pleasure to come downstairs in the morning; even my son remarked about it. Only today he said, "Mother, these rooms are always so fresh in the morning since this new girl came. I think the other girls may not have opened the windows, and that was what made the flat always smell so stuffy." '

"Now, really," the girl continued, "I don't think it was the windows' being opened that made them think it was different; I think it was God."

This story, simply and sweetly told in the girl's natural way, I gave as an illustration one night from my platform. I was speaking along other lines, but almost without knowing it, I began to tell about this girl. A few days later a woman came to my office and laid some roses on my table, saying:

"After listening to the story you told the other night, I want to tell you my story. I am a cook in this town, and, although I say it myself, I am a good one. I know my profession from A to Z, and I like my work. The situation that I have is splendid in every way, so far as money goes, but the mistress is, or was, my problem. Knowing my work, I never liked to be interfered with, and I never had been until I got this situation. For two weeks I endured the mistress's coming into the kitchen, hanging over the stove, following me around, opening the oven door, telling me I was using too much of this or that, making me hot and

flurried just when I was in the midst of getting dinner ready; and all the things that she told me to do I had already done. It so got on my nerves that one day I felt I could stand it no longer. The mistress was giving a dinner party. I was just in the midst of one of the most particular dishes, one that I specialize on, when in she came, confused and nervous, and spoiled the whole thing by her interference. I was so worked up that I told her I could stand it no longer, and I gave a month's notice right there. Then indignantly she said, 'I don't want a month's notice, Cook; you may leave tomorrow.'

"Well, I served the dinner, then went upstairs and had a good cry. I thought of the wages I should lose, and maybe being out of a situation again. I thought of my mother and my boy, that I wanted to put through school. I wished I had not acted so impulsively, but I was too proud to say so, and I packed my box, ready to leave next day. I could not bear staying in the house, so I thought I would go to a show. I went down the street, not caring about anything, when suddenly I saw the lights in the O'Brien hall and the notice of a meeting being held there. I thought, 'I guess I'll go in and see what it's all about.' "

She paused in her story, and I let her quietly cry, for I knew that hers were resurrecting tears.

"I went in," she continued, "and slipped into a seat at the back. No one but you seemed to notice me. You looked straight at me and began to tell about the servant girl who made everything different by seeing God in every one. I listened dumfounded. I said to myself, 'How did she get to know my story?' "

"God knew it," I answered, "not I."

"Well," she went on, "I went out from that meeting a changed person; the whole world seemed changed. I went right back to the kitchen that I had declared I would never enter again. I went up to the stove, saying, 'God in you.' I

made myself a cup of coffee, and I even found myself saying to it, 'God in you.' I slept like a top all night, and God was surely there in the morning when I awoke. I went downstairs to get breakfast ready, and I was making waffles when in came the mistress. When I saw her I just caught myself from saying aloud, 'God in you.' I smiled, because I couldn't help it, I was so full of God. She came up to me and looked at me so kindly. 'Cook,' she smiled, 'do you really intend to leave us today?'

" 'Not if you'll keep me,' I answered. 'I was a bit too impulsive last night, but it's all passed away now.' Then what do you think happened? She actually put her arms around me. 'Cook,' she said, 'we don't want to lose you. Yesterday, when I got so angry, I told my husband all that had happened, and he said, "Well, let her go, and we'll get another." But, somehow, this morning we both feel differently; we want you to stay, for we have been saying how good everything is that you put on the table.'

" 'Yes,' I said, 'and it'll be better yet, if you keep me, for I've got a new recipe that'll make things taste finer than anything I've ever put before you.'

" 'Well, we're satisfied anyway with what you have done,' she answered, 'and I want to tell you, Cook, if you'll stay with us, I'll leave everything to you and will never bother you in the kitchen again. What's more, I'll give you a raise of wages.'

"So," continued the woman, "you can imagine how happy I am. I could not hurry down here fast enough to let you know the good news. But what I can't understand is: how on earth could you know all about it, and begin to talk to me from the platform the moment I came in?"

"You ask me 'How?' " I answered, "yet you tell me that you brought about this change by realizing that God is everywhere. God, who spoke

through the mother of the servant girl, spoke through the girl to me. The same omnipresent Power, knowing your need, directed your footsteps to the O'Brien hall, and spoke through me to you. God filled your heart with love for your mistress, who needed your help. God works for all His children, through His children—in me, in you, in every one."

If persons do not yet know the method by which prayer may be brought within the law, the lack of this knowledge must be due to oversight or to lack of comprehension. The method was told to mankind nineteen centuries ago by the Great Teacher, than whom no other has shown such works by prayer.

Jesus laid down the law of prayer in these words: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." In these words of Jesus' we find a remarkably accurate statement of the law of prayer. The rule as thus stated is psychologically accurate, and if any secret about the way to pray ever existed it is revealed in this simple law laid down in this brief sentence spoken by Jesus. The success of prayer depends on the comprehension and the application of this law of prayer. The wording of the statement of the law as spoken by Jesus is significant: "Believe that ye receive them," present tense, "and ye shall have them," future tense. Full belief must precede fulfillment. "Believe that ye receive them," then, after that, "ye shall have them." The law calls for a high degree of faith, possibly the highest conceivable. —*Horatio V. Gard; in Man.*

God has given you an understanding heart, therefore you cannot overlook the opportunities that are afforded you to prove and thereby strengthen your faith in your understanding. —*The Gleaner.*

FACULTY UNFOLDMENT

By Charles Fillmore

MAN DOES not exercise the full power of his spiritual nature because he lacks understanding of its character and of his relation to the originating mind in which he exists. From Divine Mind man inherits power over thought, emotion, sensation; in fact over all the forces of soul and body. A quickening from on high must precede man's realization of his innate control of thought and feeling. What is called the baptism of the Holy Spirit is a quickening of the spiritual nature, which reflects in intellect and in body. When man understands the science of Being, he is prepared to receive this baptism and to utilize it in regenerating and rejuvenating soul and body. Jesus had taught His disciples in parables and baptized them, and they were thus prepared for the deeper baptism that they received on the day of Pentecost.

"Ye shall receive power, when the Holy Spirit is come upon you," said the Master. Power is essential to the work that Jesus Christ expects His followers to do in the great work of body redemption. The command is: "Go ye into all the world, and preach the gospel to the whole creation." This means that man should apply the power of the word to his individual redemption, and he should speak the redeeming word of Spirit to the multitudinous thought people of his own soul and body.

Among the disciples of Jesus Christ, Philip represents the power faculty of the mind. The word "Philip" means "a lover of horses." In physical activity the horse represents power; the ox, strength. Each of the twelve fundamental faculties of man has an ego or disciple, which reflects as an idea the corresponding original at-

tribute of man in God mind. In the body consciousness the twelve disciples, as egos, have twelve centers, or thrones, from which they exercise their power. Will expresses its dominion from the head; love, from the breast; and power (the ego or disciple whose character we are analyzing in this writing), from the throat. Power is one branch of the great tree which in Genesis is named "the tree of life." The body of "the tree of life" is the spinal cord, through which the motor system, with branches from it to every part of the organism, exercises its nervous energy.

The power center in the throat controls all the vibratory energies of the organism. It is the open door between formless soul energy and formed words, or any expression of sound. Every sound that the soul expresses through the throat receives its specific character from the power faculty. When Jesus said, "The words that I have spoken unto you are spirit, and are life," He meant that through His contact with Spirit His spoken words conveyed an inner spiritual quickening quality that on entering the mind of the recipient would awaken his inactive spirit and life. When the voice of any one is even to a small degree unified with the life of the soul, it takes on a sweetness and a depth that hearers feel and remember; the voice that lacks this union is metallic and superficial. Voice culture may give one tone brilliancy, but every great vocal artist has also soul contact. But sweeter and deeper still is the voice of one who has made union with Spirit. Such a one can say with Jesus: "Heaven and earth shall pass away, but my words shall not pass away."

When we understand this spiritual power of the word, we have the key to the perpetuity of sacred writings. According to tradition, all the writings of the Old Testament were destroyed; but they were restored by Esdras, who "remembered in his heart" and rewrote them. Modern discov-

eries in the realm of mind explain in a measure this mystical statement. We know now that every word that man utters makes an imprint on the astral ethers, and that when there is consciousness of God life in the mind of the speaker all his words become living identities and are there perpetuated. Any one who develops sufficient spiritual power may open this book of life within the cosmic mind and read from its pages.

The mind, operating through the body, has power to transform energy from one plane of consciousness to another. This is the power and dominion implanted in man from the beginning. According to Scripture, "God said, Let us make man in our image, after our likeness; and they shall have dominion over the fish of the sea, and over the fowl of the heaven, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Gen. 1:26, Leeser translation). Paul corroborates this statement by calling attention to the glory of man's inheritance:

"Having the eyes of your hearts enlightened, that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to us-ward who believe, according to that working of the strength of his might which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly *places*, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come."

In the kingdom of God within man's consciousness the power disciple or ego plays an important part in controlling the expression of the many emotions, inspirations, and thoughts of the soul. The voice is the most direct avenue of this expression, when man has dominion over the emotions and feelings from which the original impulses

arise. The power of love makes the voice rich, warm, mellow. Man can set love free in his soul by cultivating a loving attitude toward everybody and everything; he may add strength by silently speaking words of strength to each of the disciples sitting upon the twelve thrones within himself. Power swings open all the doors of soul and body. When one feels vital and energetic, one's voice is strong and vibrant and brilliant. When the soul is sorrowful the body weakens, and the voice betrays its lack of joy and of vitality by mournful intonations.

Through the vibrations of power in the throat, one can feel the added power of unity with the higher self more quickly than in any other way. This fact reveals that ideas rule the man. Jesus affirmed, "All power is given unto me in heaven [mind] and in earth [body]" (A. V.). When Jesus made this affirmation He undoubtedly realized His innate spiritual dominion, and when He consciously attuned His spiritual identity to soul and body, there was a conscious influx of power, and His hearers realized that "he taught them as having authority, and not as the scribes."

In the process of regeneration the consciousness of power ebbs and flows, because the old and the new tides of thought act and react in the conscious and the subconscious realms of mind. However, when a disciple realizes his unity with Omnipotence he is but little disturbed by the changes that go on in his mind and his body; he knows that his spiritual dominion is established, and that firm conviction expresses itself in firm words. Jesus said, "Heaven and earth shall pass away, but my words shall not pass away." Here is evidence of spiritual power united with the idea of eternal life. This union destroys the thought of years and declining power, and when awakened in those who have believed in age it will transform them and make all things new for them.

Every great vocalist has had inner spiritual

power as an abiding conviction. This is strikingly illustrated by the indomitable persistency and power with which the famous singer, Galli-Curci, overcame obstacles. In the early stages of her career she was discouraged by voice critics. They told her that she could never be a success, but she persevered and finally mastered every defect of her voice. This is a wonderful lesson to those who are apparently meeting with discouragements, who are tempted to succumb to circumstances and conditions in body and environment. Take the words of Paul, "None of these things move me" (A. V.), and make unqualified affirmations of your spiritual supremacy.

Some metaphysical schools warn their students against the development of power, because they fear that it will be used in selfish, ambitious ways. It doubtless is true that the personal ego sometimes lays hold of the power faculty and uses it for selfish aggrandizement. We can readily see how personality, familiarly named the devil, had origin. To be successful in the use of the power of Being, one must be obedient in exercising spiritually all the ideal attributes of man. If there is an assumption of personal power, Lucifer falls like "lightning from heaven," contact is lost with the superman, and the adverse or carnal ego goes to and fro in the earth. The casting out of the demon of personality formed a large part of the work of Jesus, and those who seek to follow Him in the regeneration are confronted with similar states of mind and find it necessary to cast out the great demon selfishness, who claims to have power but who is a liar and the father of lies.

No disciple can do any great overcoming work without a certain realization of spiritual power, dominion, mastery. Without power, one easily gives up to temporal inefficiencies, soul made and manmade. The psychic atmosphere is filled with thoughts that are not in harmony with Divine Mind. These psychic thoughts are legion, and to

overcome them one must be on one's guard. Jesus said, "Watch." This means that we should quicken our discernment and our ability to choose between the good and the evil. "And why even of yourselves judge ye not what is right?" This wisdom of Spirit becomes man's through the all-knowing and all-discerning power of Spirit within him, and he need never fear going wrong if he listens to his divine intuition. "Ye shall know the truth, and the truth shall make you free." But man can never be free until he declares his freedom. Jesus Christ said, "I am from above [the super realms]." It is the prerogative of every man to make this declaration and thereby to rise above the psychisms of mortal thought. Therefore do not fear to develop your power and mastery. They are not ordained to be exercised on other people, but on yourself. "He that ruleth his spirit, [is more powerful] than he that taketh a city." Alexander cried because there were no more worlds to conquer, yet he had not conquered his own appetite, and died a drunkard at the age of thirty-three. Today men are striving to acquire power through money, legislation, and manmade government and are falling short at every turn because they have not mastered themselves.

Jesus said, "My kingdom is not of this world," yet He set up a kingdom in the world greater than all other kingdoms. In its beginning His kingdom was a very small affair, and the wise and the mighty laughed to scorn the proclamation that He was a king. Yet He was every inch a king. His people have been slow to follow the laws that He promulgated for His kingdom, but men in every walk of life are beginning to comprehend the vital integrity of His edicts; they are seeing that there cannot be permanent peace or even civilization on earth until the Golden Rule, laid down by Him, is adopted by the nations in commercial and in all other relationships. Business men are accepting the precept of Jesus, "All things therefore what-

soever ye would that men should do unto you, even so do ye also unto them," as fundamental in commercial success. Everywhere we hear them talking coöperation instead of competition. Commercial seers are discerning the dawn of a new day, in which good service instead of big profits will be the goal. Here we see the coming of the Christ "as a thief in the night." The night of ignorance and destructive competition is being burned out and "jocund day stands tiptoe on the misty mountain tops."

It follows that every kind of human industry must be carried forward by a power that recognizes the divine law. Man is the power of God in action. To man is given the highest power in the universe, the power of conscious thought. There is a universal creative force that urges man on to a recognition of the creative power of his individual thought. This force is spiritual, and all its attributes come under the dominion of man. When he coöperates with divine principle, man sits on the throne of his authority, and all the elemental forces of the universe are subject to him.

But the power and the authority that rule in the kingdom of the heavens are dependent on man's authority and his rule in the earth. Jesus said to Peter, "What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven." If man binds or controls the appetites, passions, and emotions in the body (earth), he establishes ability and power to control the same forces in the realms universal, out of which the heavens are formed. When he attains freedom in the expression of the qualities inherent in soul and body, he expands in power and can set free the elements universal and restore equilibrium between heaven and earth, Spirit and matter.

When enough people have attained this power, the "new heaven and . . . new earth" (described in the 21st chapter of Revelation) will appear.

But it will not be necessary for any one to wait for the full complement of overcomers, the mystical 144,000 who are to rule the new world, for each individual who complies with the overcoming law may enter into power with Jesus. It should not be overlooked by the elect that the Scripture reads: "He that overcometh shall inherit these things." To overcome and sit with Jesus on His throne means that man must overcome as He overcame. Jesus overcame the world, the flesh, and the devil. To overcome the world one must be proof against all its allurements of riches and honor. To overcome the flesh one must spiritualize the five-sense man until material consciousness is raised to spiritual consciousness in feeling, tasting, seeing, hearing, and smelling. This change will result in man's complete mastery of the body and in its final redemption from death.

The devil is the personal ego who has in his freedom formed a state of consciousness peculiarly his own. When man lives wholly in the consciousness that personality has built up he is ruled by the carnal mind, which is the Adversary, or Satan. In the mystery of the cross is hidden the overcoming of Satan. The crucifixion of Jesus is symbolical of the crossing out (destruction) of the carnal mind (Satan) in the redeemed man's consciousness. Christ was not killed on the cross, neither was the body of Jesus destroyed. The "ghost" that Jesus gave up was mortality. It was the personal, mortal consciousness that cried, "My God, my God, why hast thou forsaken me?" (This god should be spelled with a small "g".) The personal-concept god always fails to save its worshiper.

When the I AM identity, which is man, becomes so involved in its personal affairs that it ignores God, it lays hold of the body and rules all the body functions. When this rule is broken by the power of the Christ there is a crucifixion. It may seem that Jesus is being crucified, but this is

seeming, only. Death comes to the Judas consciousness, which "is a devil," but the body, being closely connected with this usurping mind, passes through suffering and apparent death. This is no more than appearance, because the higher principle, the Christ, resurrects the body and transmutes it into higher spiritual substance, where it enters into harmony, or heaven. Then the climax of man's power and dominion is set forth in the resurrection and ascension of the type man, Jesus.

DRILL FOR THE DEVELOPMENT OF POWER

By Cora G. Dedrick

Jesus Christ promised that we should receive power when the Holy Spirit should come upon us. The Holy Spirit is God in action. Since the activity of Spirit gives us power, we must logically conclude that power is a force generated from God through the activity of man's words and thoughts. We receive added power when we set into action deeper realizations of the love, the wisdom, the strength, the life, and the zeal of the Almighty. Imagine, if you can, the powerful activity of these God attributes in all the disciples of Jesus who were gathered in Jerusalem on the day of Pentecost, a few weeks after Jesus' ascension.

"And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance."

The expression of power in man is regulated by his thought and his word. Jesus' disciple, Philip, symbolizes power. Power expresses itself

through soul and body at the point in the throat where the hyoglossus muscle is located.

Christian metaphysicians call this place in the throat the power center. Power operates through the nerve aggregations in the throat that control the larynx. The larynx is symbolized in the Scriptures by Galilee.

The power center may be compared to the amplifying or stepping-up device of radio. The radio broadcasting amplifier simply increases the power of the voice of the singer or speaker until the words may be heard hundreds and thousands of miles away. In man's organism the life current is harnessed by the power center, where it comes under the control of the I AM and is spoken into expression or is intelligently directed to its work in soul and body.

In Jesus' healing ministry He proved that there was a law back of and within all mind action, and that intelligent coöperation with that law would give mastery and dominion. He knew this so well that His words brought forth instant results. He turned water into wine, He raised the dead, and He cast out demons. All those who seek spiritual healing and illumination need this dominion over life action. Since the power idea equalizes and controls the life energy in soul and in body, we see that power is a branch of the tree of life.

There is no reason why we today should not receive such an outpouring of the Holy Spirit as was received by those gathered in Jerusalem on the day of Pentecost—if we have power to draw close enough to God in consciousness to receive the blessing. Consciously and subconsciously we are becoming aware that the activity of the Holy Spirit is governed by law; that this law exists in Being; that it is as exact and as harmonious as the law that governs a musical production; and that it is as undeviating as the progressive steps that one must take in solving a mathematical

problem. God is the same yesterday, today, and forever. Jesus Christ's consciousness was an instrument through which God's laws operated during Jesus Christ's earthly ministry. Man's consciousness is the channel through which God's laws express; therefore we readily can see that demonstration rests with us. We can become instruments through which the Holy Spirit can express, as it expressed through Jesus' disciples on the day of Pentecost.

Since man came to dwell on the earth he has worked continually for power, dominion, mastery; his influence is felt in all earthly conditions. The conclusion of those who have carefully studied the matter is that æons ago the earth was a wild, stormy place, a place of chaos; it lacked man's controlling influence. But when man appeared the turbulent conditions were gradually modified, just as the terrific winds of western Kansas and Oklahoma have been greatly modified since that territory has been settled.

The unfolding of spiritual power reminds one of Benjamin Franklin's experiences in handling atmospheric electricity, in what are known as his kite experiments. He believed that lightning would be a constructive power when rightly controlled. He made a kite that would fly in rainy weather. As paper would not answer the purpose, he made the kite of a silk handkerchief. He attached a sharp-pointed wire to the head of the kite—making a kind of lightning rod. To the end of the long kite string he tied a key. He knew that silk was a nonconductor of electricity; therefore he tied to the key a silk cord to hold. During a big electric storm Franklin sent his kite sailing up among the clouds. When he thought that the key had had time to be charged with the electricity that had descended from the heavens along the kite string, he applied his knuckles to the key. There was a spark; it was really a little flash of lightning. The lightning with which the

key was charged was then transmitted to a Leyden jar and the jar thus was charged with electricity.

Moses on Mt. Sinai exercised great spiritual power in his lofty realization of omnipotent wisdom, when he received from Omnipotence the Ten Commandments and registered them on two tables of stone. But Jesus Christ was the finished workman in the Lord's workshop. He could make perfect union with omnipresent energy and intelligence and receive therefrom great and glorious truths. His words were as lightning. He was illumined with light from on high. He said, "As the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man." Just as Benjamin Franklin harnessed the lightning, just as Moses used Omnipresence in receiving the Ten Commandments, so we, through Jesus Christ, are learning to use the attributes of God in our everyday lives.

Our aim in life should be to grow in unfolding the power of the living word. In order to do this, we must watch our words, and, above all, watch our thoughts. If we are careful to keep our thoughts right with God, we shall easily speak right words. But we should be truthful. Even little falsehoods hinder spiritual growth. On all occasions we must hew to the line, no matter where the chips fall. Then we must be careful not to do all the talking but to give God a chance to talk to us. "Be still, and know that I am God."

It is well for one to have a period of silence every day, to go into the closet of prayer, and realize that one is in the presence of God; to affirm a statement such as this: *Thy name is Spirit. I know Thee as the one all-powerful, all-knowing Mind, now teaching me the deep truths of Being.* Then one should be still and listen, keeping the mind open and receptive, in order to receive. One must learn to wait on the Lord.

For a drill in the silence, center the attention just back of the heart, and meditate on the power

of divine love and wisdom. Love and wisdom are very closely connected, and when one is spiritually quickened they will readily respond. Next center the attention at the power center, in the throat, with the thought, *I now express the power and dominion of the Christ mind.* Then bring the attention again to the point just back of the heart, with this prayer: *I am meek and lowly of heart. The Christ of God expresses in me and through me in love and in wisdom.* Next throw the attention into the lower part of the abdomen, with the thought: *The Jesus Christ purity is awakened in me. My "life is hid with Christ in God." I have the power to raise up the natural man to the spiritual plane of consciousness.* Then bring the attention again up to the power center, in the throat, with the prayer: *All power is given unto me in mind and in body.* Then center the attention again just back of the heart with this prayer: *I am established in the peace, poise, power, and dominion of God. The Father in me is doing His work in love and in wisdom, and I rejoice in the fullness of my good.*

This drill in awakening the centers mentioned will connect them through the nerves and a current of energy will be set up, converging at the throat, where power is expressed to the universal body of vitality. This concentrated vitality may also be thrown into the larynx and the voice made strong and vibrant. To increase vocal power one should exercise the voice.

Vocal expression should be preceded by the mental drill on the centers from which the power current is generated. This drill on power should be harmonized with the instructions given in this course of lessons for the awakening and coördination of the twelve powers of man.

QUESTION HELPS ON FACULTY UNFOLDMENT

1. What is essential to the realization and demonstration of spiritual power?

2. Over what should man exercise his divine birthright of power?

3. Locate the throne of power in man's body consciousness and tell what disciple of Jesus represents power.

4. What effect has development of power on the voice?

5. How and to what extent are one's words imbued with power?

6. Can we overcome the belief in limited or declining power? How?

7. Should man develop power before he overthrows carnal selfishness in himself? Why?

8. How can we distinguish between right and wrong in the use of our power?

9. What is the key to exercising dominion successfully in the material world and restoring equilibrium between Spirit and matter?

10. What rule laid down by Jesus is the basis of world peace and prosperity?

11. When will the "new heaven and . . . new earth" appear?

12. What is involved in overcoming the world, the flesh, the devil, and even death?

13. What is the devil?

14. Give the metaphysical interpretation of the crucifixion.

15. What is the acme of man's power and dominion?

16. What is power?

17. Compare the power center in man with the radio amplifier.

18. Give illustrations of the evidence of man's power and dominion in the earth.

19. Does one's telling little falsehoods hinder one's spiritual growth? Why?

20. Give drill for the development of power in body consciousness.

SPIRITUAL REBIRTH

By ALBERTA FLANDERS

HAVE YOU ever lived in the country and there watched the great miracle of nature's rebirth in the spring? If you have, you know that there is nothing spectacular, hurried, or forced about the process; there is just a gracious and gentle unfoldment of bud and leaf, bud into bloom.

At first there is but the promise in a swelling leaf bud—a hint of mauve or green or scarlet where before was dull brown or gray. But a watcher knows that in the grass root or the leaf bud, so dull and dead looking on the outside, lives the blade of grass or the bloom itself in its inception. He knows that, watered by gentle rain, warmed by the sun, refreshed by morning dew, the grass blade or the bloom will come into perfect being, gradually answering day by day the life call of nature's God.

The same law works in the lives of human beings. Spiritual rebirth is a matter of development, and usually the development is slow. Some individuals assimilate Truth more rapidly than others, but in most cases it is a matter of gradual growth. No man should become impatient or discouraged because, from day to day, there may seem to be little apparent advance in his spiritual unfoldment.

Spiritual rebirth means our entering a new world, but there is nothing mystical or even mysterious about the process. It is only our lifting our thoughts from contemplation of old conditions and our perceiving ourselves right now as functioning in a new world—the world of spiritual reality.

It is a matter of individual choice whether a person remains in the old world, in the midst of

old and unsatisfactory conditions, or experiences a spiritual rebirth.

Sometimes a person renews acquaintance with some one whom he has known years before and finds that person radiating health, happiness, and success. What has caused the change? Simply this: the old acquaintance has been able to separate himself from his old viewpoint, his old limitations, and has entered into a higher consciousness, which has externalized itself correspondingly.

In the process of spiritual rebirth the individual contacts the Christ mind within himself. From this great reservoir of strength and intelligence, mind and body are fed—the whole organism is renewed.

Spiritual rebirth means a changed consciousness; and one of the first signs of the change that has been taking place, perhaps imperceptibly, is a willingness to stop thinking about one's problems. When a person reaches the point in his development where he is willing to look away from the worries and perplexities that, to mortal sense, seem to surround him, he has made a long stride toward partaking of the joy of the Lord.

Furthermore, the thought substance surrounding every living creature is thus given a chance to crystallize in a form that means mastery over seemingly adverse conditions or circumstances.

As naturally and as easily as the bud unfolds into the full-blown rose, this change takes place in the consciousness of the Truth student as he pursues his studies. He learns the right relation of all things. He gains perspective and discovers that worries and perplexities come from an erroneous viewpoint.

Any one can experience spiritual rebirth and enter into this changed consciousness. Any person can come to recognize that his happiness depends not on feelings but on the joy of the Lord. Persistently affirming day by day, week by week, the power of the indwelling Christ to meet and

master every adverse circumstance brings about the changed consciousness.

To become impatient or discouraged if one's progress seems slow is to lose some of the joy of growth. The bud has its season and is just as important as the flower. To some persons the bud contains more beauty than the full-blown rose. Each stage of experience has its place and its time, and each time and place is good—a part of the whole divine plan.

In spiritual rebirth there is usually a breaking up of the old order of thinking, a gradual letting go of the limitations of sense, a gradual awakening to the knowledge that man is coexistent with the divine principle of his being. Little by little, as this process goes on, man becomes a master of circumstances.

Because spiritual rebirth means a changed viewpoint, a changed consciousness, the change is rarely effected in a minute, an hour, a day, or any other specified time. But steadily, persistently, as thought is lifted toward the sunlit heights of Truth, the unfoldment takes place. For long periods, the nucleus of that which we are to be may not fructify. Then the rebirth may occur suddenly; inhibitions are overcome, limitations are broken down, and even as the rosebud bursts its enveloping coat, man breaks through the enveloping coat of personal sense and begins to apprehend the great fact that his happiness does not depend on his feelings. He has entered into the joy of the Lord.

PASS ALONG THE GOOD

Buy some copies of *Unity, Youth, Unity Daily Word, Wee Wisdom,* and *Christian Business* at a news stand, news dealer's, or Unity center, and give them to persons who you think may need their help. The good that you give out will return to you multiplied.

LESSONS IN TRUTH

By H. Emilie Cady

SPIRITUAL GIFTS

Tenth Lesson

IT IS very natural for the human heart first to set out in search of Truth because of the "loaves and fishes."

Perhaps it is not too much to say that the majority of people first turn to God because of some weakness, some failure, some almost unbearable want in their lives. After having vainly tried in all other ways to overcome or to satisfy the want, they turn in desperation to God.

There is in the heart of even the most depraved human being, though he would not for worlds have others know it, an instinctive feeling that somewhere there is a power that is able to give him just what he wants; that if he could only reach that which to his conception is God, he could prevail on Him to grant the things desired. This feeling is itself God-given. It is the divine self, though only a spark at the center of the man's being, suggesting to him the true remedy for all his ills.

Especially have people been led to seek Truth for the reward, or "for the work's sake," during the last few years, since they have come to know that God is not only able, but willing, to deliver them from all the burdens of their everyday life. Every one wants to be free, free, free as the birds of the air—free from sickness, free from suffering, free from bondage, free from poverty, free from all forms of evil; and he has a right to be; it is a God-given desire, and a God-given right.

Thus far nearly all teaching has limited the manifestation of infinite love to one form—that of healing. Sickness, seemingly incurable disease, and suffering reigned on every side, and every

sufferer wanted to be free. We had not yet known that there was willingness as there was power—aye, more, that there was intense desire —on the part of our Father to give us something more than sweet, patient submission to suffering.

When first the truth was taught that divine presence ever lives in man as perfect life, and can be drawn on by our recognition and faith to come forth into full and abounding health, it attracted widespread attention, and justly so. Both teachers and students centered their gaze on this one branch, or outcome, of a spiritual life, losing sight of any larger, fuller, or more complete manifestation of the indwelling Father. Teachers told all their pupils most emphatically that this knowledge of Truth would enable them to heal, and they devoted all their teaching to explanation of the principles and to giving formulas and other instructions for healing the body. The time is now ripe for giving larger and broader views of the truth about spiritual gifts.

Healing of the body is beautiful and good. Power to heal is a divine gift, and as such you are fully justified in seeking it. But God wants to give you infinitely more.

Why should you and I restrict the limitless One to the bestowal of a particular gift, unless, indeed, we be so fairly consumed with an inborn desire for it that we are sure that it is God's highest desire for us? In that case we shall not have to try to heal. Healing will flow from us wherever we are. Even in a crowd of people, without any effort of our own, the one who needs healing will receive it from us; that one will "touch" us, as did the one woman, in all the multitude jostling and crowding against Jesus. Only one touched Him.

Healing is truly "a branch of the vine," but it is not the only branch. There are many branches, all of which are necessary to the perfect vine, which is seeking through you and me

to bear much fruit. What God wants is that we shall grow into such conscious oneness with Him, such realization that He who is the substance of all good really abides in us, that "ye shall ask what ye will, and it shall be done unto you."

If you are faithfully and earnestly living what Truth you know, and still find that your power to heal is not so great as it was at first, recognize it as all good. Be assured, no matter what any one else says to you or thinks, that the seeming failure does not mean loss of power. It means that you are to let go of the lesser, in order that you may grasp the whole, in which the lesser is included. Do not fear for a moment to let go of just this one little branch of divine power; choose rather to have the highest thoughts of infinite mind, let them be what they may, fulfilled through you. We need to take our eyes off the ends of the branches, the results, and keep them centered in the vine.

You are a vessel for some purpose. If, when the time comes, you let go cheerfully, without humiliation or shame or sense of failure, your tense, rigid mortal grasp on some particular form of manifestation, such as healing, and "covet earnestly the best gifts," whatever they may be in your individual case, you will do "works" in that one specific direction which will be simply marvelous in the eyes of men. These works will be done without effort on your part, because they will be God, omnipotent, omniscient, manifesting Himself through you in His own chosen direction.

Paul said, "Now concerning spiritual gifts, brethren, I would not have you ignorant. . . . There are diversities of gifts, but the same Spirit. . . . For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; . . . to another faith; . . . to another the gift of healing; . . . to another the working of miracles; to

another prophecy; and to another discernings of spirits: to another *divers* kinds of tongues.

The same Spirit, always and forever the same, and one God, one Spirit, but in different forms of manifestation. The gift of healing is no more, no greater, than the gift of prophecy; the gift of prophecy is no greater than faith, for faith (when it is really God's faith manifest through us), even as a grain of mustard seed, shall be able to remove mountains; the working of miracles is no greater than the power to discern spirits (or the thoughts and intents of other men's hearts which are open always to Spirit). And "greatest of all these is love"; for "love never faileth" to melt down all forms of sin, sorrow, sickness, and trouble. Love never faileth.

"But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. . . . For the body is not one member, but many. . . . If the whole body were an eye [or gift of healing], where were the hearing? If the whole were hearing, where were the smelling? . . . And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. . . . But now hath God set the members every one of them in the body, *as it hath pleased him.*"

Thus St. Paul has enumerated some of the free "gifts" of the Spirit to those who will not limit the manifestations of the Holy One, but yield themselves to Spirit's desire within them. Why should we so fear to abandon ourselves to the workings of infinite love and wisdom? Why be so afraid to let Him have His own way with us, and through us?

Has not the gift of healing, the only gift we have thus far sought, been a good and blessed one, not only to ourselves, but to all with whom we have come in contact?

Then why should we fear to wait upon God with a perfect willingness that the Holy Spirit

manifest itself through us as it will, knowing that, whatever the manifestation, it will be good—all good to us and to those around us!

Oh, for more souls who have the courage to abandon themselves utterly to infinite will—souls who dare let go of every human being for guidance, and, seeking the Christ within themselves, let the manifestation be what He wills!

Such courage might possibly mean, and probably would mean at first, a seeming failure, a going down from some apparent success which had been in the past. But the going down would only mean a mighty coming up, a most glorious resurrection of God into visibility through you in His own chosen way, right here and now. The failure, for the time, would only mean a grand, glorious success a little later on.

Do not fear failure, but call failure good; for it really is. Did not Jesus stand an utter failure, to all appearances, when He stood dumb before Pilate, all His cherished principles come to naught, unable (yes, I say it—unable, or else not tempted in all points as we are) to deliver Himself, or to "demonstrate" over the agonizing circumstances of His position?

But had He not failed right at that point, there never could have been the infinitely grander demonstration of the resurrection a little farther on. "Except a seed fall into the ground and *die*, it cannot bring forth fruit." If you have clung to one form of spiritual gift because you were taught that, and you begin to fail, believe me, it is only the death, the disappearance of one gift, in order that out of it may spring many new gifts—brighter, higher, fuller ones, because they are the ones God has chosen for you.

Your greatest work will be done in your own God-appointed channel. If you will let Spirit possess you wholly, if you will to have the highest will done in you and through you continually, you will be quickly moved by it out of your present

narrow limitations, which a half-success always indicates, into a manifestation as much fuller and more perfect and beautiful as is the new grain than the old seed which had to fall into the ground and die.

Old ways must die. Failure is only the death of the old that there may be the hundredfold following. If there come to you a time when you do not demonstrate over sickness, etc., as you did at first, do not run outside of yourself to seek some healer. It is beautiful and good for another to "heal" you bodily by calling forth universal life through you; but right here there is something higher and better for you.

Spirit, the Holy Spirit, which is God in movement, wants to teach you something, to open a bigger, brighter way to you. This apparent failure is His call to you to arrest your attention and turn you to Him. "Acquaint now thyself with him, and be at peace: *thereby* good shall come unto thee." Turn to the divine presence within yourself. Seek Him. Be still before Him. Wait upon God quietly, earnestly, but oh, so still and trustingly, for days—aye, weeks, if need be! Let Him work in you, and sooner or later you will spring up into a resurrected life of newness and power that you never before dreamed of.

When these transition periods come, in which God would lead us higher, should we get frightened or discouraged, and run off to seek the help of some healer to be made simply physically well, we only miss the lesson which He would teach, and so postpone the day of receiving our own fullest, highest gift. In our ignorance and fear, we are thus hanging on to the old grain of wheat which we can see, not daring to let it go into the ground (of failure) and die (or fail), lest there be no resurrection, no newness of life, nothing bigger and grander to come out of it.

Oh, do not let us longer fear our God, who is

all good, and who longs only to make us each one a giant instead of a pygmy!

What we all need to do above everything else is to cultivate the acquaintance or consciousness of Spirit within our own being. We must take our attention off results, and seek to live the life. Results will be "added unto us" in greater measure when we turn our thoughts less to the "works" and more to embodying the indwelling Christ into our entire being. We have come to a time when there must be less talking about Truth, less treating and being treated merely for the purpose of being delivered from some evil result of wrong living; there must be more living of Truth and teaching others to do so. There must be more incorporating of Truth into our very flesh and bone.

How are you to do this?

"I am the way, the truth, and the life," says the Christ at the center of your being.

"I am the vine, ye are the branches: He that abideth [consciously] in me, and I in him [in his consciousness], the same bringeth forth much fruit: for without me [or severed from me in your consciousness] ye can do nothing. . . . If ye abide in me, and my words abide in you, ye shall ask *what ye will,* and it shall be done unto you."

I do assure you, as do all teachers, that you can bring good things of whatever kind you desire into your life by holding to them as yours in the invisible until they become manifest. But, beloved, do you not see that your highest, your first—aye, your continual—thought should be to seek the abiding in Him, to seek the knowing as a living reality, not simply as a fine-spun theory that He abides in you? After that, ask what you will, be it power to heal, to cast out demons, or even the "greater works," and "it shall be done unto you."

There is one Spirit—"One God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace [or

free gift] according to the measure of the gift of Christ" in us.

"Wherefore I put thee in remembrance that *thou stir up the gift of God which is in thee.*"

Do not be afraid, "for God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

It is all one and the same Spirit. To be the greatest success, you do not want my gift, nor do I want yours; each wants his own, such as will fit his size and shape, his capacity and desires, such as not the mortal mind of us, but the Highest in us, shall choose. Seek to be filled with Spirit, to have the soul of things incarnated in larger degree in your consciousness. Spirit will reveal to your understanding your own specific gift, or the manner of God's desired manifestation through you.

Let us not desert our own work, our own God within, to gaze after or pattern like our neighbor. Let us not seek to make his gift ours; let us not criticize his failure to manifest any specific gift. Whenever he "fails," give thanks to God that He is leading him up into a higher place, where there can be a fuller and more complete manifestation of the divine Presence through him.

And "I . . . beseech you that ye walk worthy of the vocation wherewith ye are called,

"With all lowliness and meekness, with long-suffering, forbearing one another in love;

"Endeavoring to keep the unity of the Spirit in the bond of peace."

(The eleventh lesson will appear in November *Unity*.)

GOD

By Susie M. Best

I do not believe in "the wrath of God."
To me "God" means "All-good."
And evil and anger can only be
Things I have misunderstood.

CONTINUAL UNFOLDMENT

By Grace Evelyn Brown

SPIRIT IS ETERNAL and changeless. The vestures of Spirit are continually changing, developing, and unfolding, and as they change, Spirit is more and more able to express itself through outer manifestation. Change, then, is the one great impulse of divine life in manifestation. Anything that fosters an increasing development and self-expression of each fragment of the divine life is joy, happiness, peace; anything that restricts this expression, thwarts it, or turns it aside is pain. This is necessarily so because progression is the cosmic principle of creation.

Anything that advances the expression of God in each fragment of His creation is right and good, and anything that retards this advancement, destroys it, or hinders it is evil or sinful. It has been said most truly that the only sin is in going backward or in ceasing to progress. Thus evil is a temporary condition and apparent only when one is not living up to one's highest ideals. Some one has said that the first mistake is human; the second is stupid; and the third indicates incapacity to learn by experience. While this may not be literally true, one should realize that reason and will should harmonize in order that the greatest evolutionary progress may be made.

Divine life permeates divine substance; the two evolve together. Because the power of God is inherent in all matter, the bit of carbon evolves into the diamond, the great tidal wave of spring turns the earth into a garden of Eden, the amœba evolves into the many celled creature, the animal advances to the boundaries of the human, and man to those of the superhuman.

This advancement is due both to the cosmic

life of Divinity and to the fragment of this life that is at the center of each manifestation. Each individual organism obtains its power to grow both from without and from within. A plant, bathing in the great ocean of sunlight and air, and getting nutrition from the earth from which it springs, grows from a tiny seed into a perfect flower. All plants receive these blessings from the unlimited Source of supply; yet the rose is a rose and the lily is a lily because of the different properties in the seeds of each. The seed of the morning-glory will not produce a pansy, because of the individuality that makes the seed of one plant different from that of another.

Thus it is with men. Inherently each man belongs to one of many types. Each type is distinguished by its divine ideals. In order to express himself best in accordance with his type, each man should have his expression in perfect harmony with his inherent ideals. Otherwise, when he experiences pain, fatigue, and discouragement, he falters in his tasks and abandons his efforts to attain his ideal. Many persons claim that mundane considerations baffle them in their attempts to express their highest ideals. This is because they do not realize that Spirit is able to overcome all obstacles, once the will is exercised and the positive attitude of working toward an ideal is faithfully maintained, constantly held to as the right course of action to follow, and carried out by continual progress toward the full expression of that ideal.

Man at the center of his being is one with God, hence divine. Man owes it to himself to live continually according to his highest self. When we consider the marvels of the universe, the complexity, utility, and beauty of the life forms that people the world, and the glory of the heavens, we naturally reverence the Creator of them all. It is more difficult to look into our own souls and find His glory there; because it is deeply hidden in

the innermost recesses of our being, so deeply that it is like a jewel in an undiscovered mine. It is like a light hidden by dense matter. Yet it is a light constantly glowing, sending out its rays to illumine the mind and heart; and the more we recognize it and live in accordance with its guidance, the more it will illlumine the night of our physical existence.

If we would consciously identify ourselves with this divine light of Spirit, we should know that all things are possible and that man is truly made in the image of God. To the degree in which we recognize this divine light within, we remove its coverings, and gradually—subtly as the approach of dawn—we at last realize the presence of that spiritual light which never was on land or sea, the light of Spirit. Yet it will shine forth and illumine everything in our mundane lives.

When we have reached this understanding we have become mighty, beings of power instead of mere creatures of fate. Then we will order our lives with the power that is inherently ours, the power that we manifest by self-realization. Then we will express ourselves in accordance with our highest and most cherished ideals. As an ancient Hindu teacher proclaimed: "Look! The light is all about you." It is only our self-limitation, our unbelief, that obscures that light.

Because we are a part of the continually advancing, continually evolving life of God, we are like persons on an escalator. Having come forth from the Father as a part of His evolving universe, we have stepped onto the escalator, and we cannot step off. Because we came forth from Spirit into the manifest world, we must progress by the divine power both within us and without us. When we realize our potential powers we will make this progress. The more we realize our powers, the more rapid our progress will be and the more we shall be able to attain our cherished ideals. We shall do this by putting our will in

perfect accord with divine will, which has ordained our ultimate perfection.

We must remain on the escalator until we reach the top. All creatures who have entered God's evolutionary course must proceed until the goal is attained. This goal is so lofty that we do not fully understand it. We only know that its purpose is the supremely lofty one of bringing to perfect flower the seeds of Divinity, which are implanted in every being. As the seed yields harvest of flower and fruit, so the seed of Divinity, at the core of each creature's being, will finally be as perfect in manifestation as it is now perfect in its inherent attributes.

It is gloriously stimulating and inspiring to know that our human will is so merged with the divine will that they will as a unit lift us from the trammels and limitations of the physical. As we develop a constantly increasing understanding of divine law and grow more and more able to achieve our individual aspirations as co-workers with God, we shall draw nearer and nearer to perfect at-one-ment with our Father. This is possible because of the divine light within us, which is one with God and helps us to unfold constantly in the garden of His creation.

LAST ENEMY CAN BE OVERCOME

Can death be overcome? Yes, through the Christ righteousness, through the Christ consciousness of immortality. Jesus Christ taught that death could be overcome, and He proved His teaching. Death is the penalty of sin, and came through disobedience. Life is the loving gift of God to the wise and obedient, and comes through love.—*Scientific Christian Training.*

Bless us, O Lord, and help us to realize our oneness with one another and with Thee. Bless all that we do, and keep us close to Thee.—*M. L. F.*

+ THE HOME +

TEACHING YOUR CHILD RELIGION

EDITOR'S NOTE—This article, by Harry Emerson Fosdick, originally appeared in the April issue of World's Work. We are reprinting it as it was condensed in The Reader's Digest for April. To reprint an article in *Unity* is unusual, but we feel that the exceptional merit of this one makes it worthy of further circulation.

THE RELIGIOUS training of a child inevitably begins in the home the day the child is born. A child reared in fear under parents who rely on fright to achieve good order will be predisposed to be afraid of any God in whom he may believe. Another child, reared in an atmosphere of trust, will find the love of God a congenial idea.

Whether a child shall grow up to regard life with suspicion or with confidence, to be deceitful or straightforward, contentious and grasping or coöperative and loyal—these and other basic characteristics are early determined by the treatment he receives, and obviously they enter into the essential quality of his spiritual life in general and of his religion in particular. When parents, therefore, say that they are not teaching religion to their children, they are deceiving themselves. They cannot help teaching religion.

A further truth becomes evident as the growing child passes out of infancy into youth: Religion is imitated rather than learned. In the long run no teaching of religion in a home matters except that which expresses the way of living that the home practices. In a family where generosity reigns, where difference between Jew and Gentile, Protestant and Catholic, white and

colored, rich and poor, learned and ignorant are lines across which appreciation and good will run freely, alike in word and action, religious teaching will be the elucidation of a kind of life visible to the child's eyes. It will be readily assimilated, and it will sink deep.

This same truth holds about the more intimate matter of teaching children to pray. Of course, the real way is not to teach them to pray at all, but to pray with them. Parents should also see that prayer soon becomes a matter from which they should keep hands off, trusting that the child will know by observation the value of prayer to people whom he himself has loved and admired.

Religion is something that only secondarily can be taught. It must primarily be absorbed. Only when religious teaching is an outward explanation of what is first of all an inward and experienced way of living, does it carry through.

After these two initial stages have been passed, in which the child's basic emotional reactions have been set and his family's religion or irreligion absorbed, there is sure to come the period of conscious questioning. Many parents are upset and distressed by this. They have taken it for granted that they had the right to hand on to the child their own religion. It is often difficult to persuade them that the rise of impatient and even distracted questioning is a sign of intellectual life, and that it is so much to be expected that the psychologists can fix the average when this condition should occur—at about eighteen years in boys and fifteen years in girls.

Robert Browning, as he himself says, was "passionately religious" when he was a boy, and he certainly was nobly and undiscourageably religious when he was a man, but in between came the upset when he questioned everything and called himself an atheist. This must have been a very disturbing phase for Browning's par-

ents. But Browning was finding that in religion supremely Goethe's words hold true: "What you have inherited from your fathers you must earn for yourself before you can really call it yours."

The attitudes of parents toward this fact are interestingly diverse. Some are so much impressed by it that they feel all definite teaching of religion to their children to be impertinent intrusion; and they try to keep the child's mind neutral until, coming of age, he can choose for himself. The attempt is uniformly unsuccessful. The child's mind never stays neutral. From primitive and inescapable questions, such as who made the world or what happens when our friends die, to curiosity about habits of worship, the child's mind is bound to take a religious bent one way or another. Parents cannot put off their responsibility in this matter.

Some parents go to the opposite extreme. They endeavor so to indoctrinate the child's mind with their own conceptions of religion that he never can escape them. Often fear is powerfully employed in this class of teaching, and I find grown people still laboring under an ingrained dread of thinking for themselves. In this way children are taught to associate doubt with sin, questioning with treachery against God, and so the child's mind is bound hand and foot to start with, forestalling the first motions in the direction of religious independence.

Wise parents will, I think, adopt neither the policy of neutrality nor that of dogmatic dragooning. Two major considerations will, instead, control their method.

First, they will take it for granted that the child's religion must be his own; that he will in all probability come to the time when he will question what he has been taught, will rethink it, will alike retain, reject, and adjust it, and that no parent should wish him not to. In view of this, the parent will desire above all else to

teach the child from the beginning as little as possible that he will need to unlearn.

The way parents lie to their children in matters of religion is to me a constant and shocking astonishment. Here is a mother who tells me that in answer to her four-year-old's question as to where God is she has said, "In heaven"; and in reply to the further inquiry as to where heaven is she has said, "In the sky." This mother has now waked up to the fact that these heedless answers were downright falsehoods. She did not believe what she said. And she did not, apparently, comprehend that teaching the child an idea of God set in such an incredible framework of imagination was the surest way to have that child say some day that it did not believe in God.

The New Testament says that God is love; that where love is, God is also, dwelling in those who are lovers of their fellows; that God is Spirit, surrounding and interpenetrating us so that He lives in us and we live in Him. Some parents seem to think such an idea of God too rarefied to be taught to children. Upon the contrary, it is adults who commonly are too crass to understand it, while children can grasp it more easily than they can any other. Most parents condescend to their children when they talk about religion. They never need to.

The second item in a wise parent's program logically follows: When questions begin to come the parent will deal with them honestly. If he knows the answer, he will give it as he sees it. If he does not know the answer, he will say so. In any case he will scrupulously tell the truth. This advice may seem superfluous. The fact is, however, that many parents shamelessly tell falsehoods about all the deepest matters of life, from camouflaging the facts about sex to doling out sophistries about the Bible. An honest agnostic who takes his son into his confidence, talks over with him the solemn problem of life as if they

two were intellectual comrades facing an elemental mystery and trying together to see some sense in it, will have a much better spiritual result than a believer who dodges the real questions, assumes certainty he does not feel, gives answers he himself does not understand, and in general pretends.

We have been dealing with the religious training of children within the home, but it is an unhappy home that must solve the problem without the coöperation of the church. Religion is both individual and social. It is an inward, mystical experience, but if it is wholesome it overflows in coöperative fellowship. No man can be completely religious all alone.

The tendency in many American homes today is to neglect those factors in religious training for which the church chiefly stands. In doing so they overlook an educational factor which psychologists are constantly emphasizing. Children learn by doing. Telling a little child a truth is the worst way to teach it to him. Let the child, if possible, do something that involves the lesson; let him act as though it were true. To tell a child that he should be courteous is to begin at the wrong end. Teach him to say "Thank you," to lift his hat, to rise when a lady enters. Train him, that is, in the concrete ritual practices of courtesy, and so, say the psychologists, the doing of the courteous acts will beget the courteous spirit.

The popular undervaluing of outward religious acts is thus thoroughly bad psychology. Granted that ritual in any realm from courtesy to worship can become formal, empty, and stiff. Nevertheless, with all its dangers it is an absolute necessity. We cannot neglect all formal expressions of courtesy and still retain courtesy itself, nor can we train children in the spirit of religion if the appropriate activities of worship and devotion are forgotten.

This truth especially applies to the rearing of

a child. Let him be trained as early as possible not only in ethical behavior but symbolic behavior, such as bowing in thanks before meals, kneeling at family prayers, joining in the worship of the church.

To be sure, all this can quite easily be made dry as dust. Some churches and some ministers are murderers, not makers, of beauty in worship, and render repellent what should attract the soul toward God. Happy the homes where, as in some families I know, being made to stay home from church is one of the most dreaded punishments in the parents' entire arsenal.—*Harry Emerson Fosdick.*

THE MAN AND THE HOLY MAN

(From the Persian)

While man worries and cares about tomorrow,
The holy man lays his trust in Providence.

While man becomes disturbed and confused over misfortune,
The holy man is calm and resigned to the will of God.

While man gives in to the temptations of evil,
The holy man keeps steady on his path.

While man is vexed and bitter with another,
The holy man is tolerant and forgives all men.

While man considers one superior and another inferior,
The holy man recognizes and respects the divine spirit in all.

While man takes to himself the credit for the good he has done,
The holy man attributes all the good to God.

While man is in pursuit of the passing joys of life,
The holy man strives after everlasting bliss.

—*(Philadelphia) Unity Center Calendar.*

I LONGED TO SEE THE CHRIST

Poem from *Unity Daily Word*

Music by FRANGKISER

1. I longed to see the Christ and, lo, I saw the dawning sun;
2. I longed to see the Christ and saw a friend extend a hand—
3. I longed to see the heal-ing Christ and saw the sick a-rise;

It scattered mists and fogs and gave its light to ev-'ry one.
The hand of Christ?—ah, yes, it satisfied my heart's de-mand.
The voice of Truth expressed had shorn disease of its dis - guise.

I looked and saw the world that Christ had filled with beauty rare,
I saw a smile but, in that smile, I saw a smile di - vine;
And, then, I learned the truth profound: If we of Christ would learn,

And as I looked, I felt, indeed, that Christ was ev'ry-where.
The Christ had smiled upon me thro' that one, a friend of mine.
Him we must re-cog-nize in all, and for Him we must yearn.

SUNDAY LESSONS

The Bible text used in these lessons is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission.

Unity Sunday lessons are prepared with the definite object of bringing out and interpreting the symbology which plainly exists in the Bible for any who will look for it. We recognize that approach to it unprepared may puzzle, possibly startle, a reader unfamiliar with it; but we believe that a study of it will amply repay any student of Truth, though he may at first think we exaggerate its importance and its far-reaching inclusiveness. Begin with an open mind, as you begin all search for Truth, and the Truth itself will convince you.

LESSON 1, OCTOBER 6, 1929.

Unity Subject—*Coöperation and Service, through Love.*

International Subject—*Recognizing Our Debt to Others.*—Mark 12:28-34; James 2:14-17.

Neh. 4:15-23; Rom. 15:1-7; Phil. 2:1-8; and Col. 3:12 and 4:1 may also be studied in connection with this lesson.

28. And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all?

29. Jesus answered, The first is, Hear, O Israel; The Lord our God, the Lord is one:

30. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.

31. The second is this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

32. And the scribe said unto him, Of a truth, Teacher, thou hast well said that he is one; and there is none other but he:

33. And to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbor as himself, is much more than all whole burnt-offerings and sacrifices.

34. And when Jesus saw that he answered dis-

creetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

14. What doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him?

15. If a brother or sister be naked and in lack of daily food,

16. And one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit?

17. Even so faith, if it have not works, is dead in itself.

GOLDEN TEXT—*Not looking each of you to his own things but each of you also to the things of others.*—Phil. 2:4.

SILENT PRAYER—*The unifying power of divine love now does its perfect work in me, and expresses through me to heal and to bless others.*

"For none of us liveth to himself." Our debt to others is love; we pay it in loving, willing, whole-hearted coöperation and service, in thought and deed.

Nehemiah 4:15-23 gives a very practical illustration of success and accomplishment through men's working in unison with one another. The wall of Jerusalem could not have been rebuilt at that time without virtually perfect coöperation. Nehemiah and the Jewish men who were with him prevailed because they worked together, and together watched and combated the enemies who sought day and night to defeat their purpose. Even so today no truly great work is done in the world by one man alone, but by many persons working together. The more perfect the coöperation the more successful the outcome of the project will be.

Neither is there any such thing as a self-made man, though we often hear and read of such. The truth is that every successful life is the product in

large part of what others have been, said, written, and done. Little does the average individual realize how much of what he is and does he owes to his daily contact with his associates and to his reading of books. What has been thought, suggested, and done by others has largely spurred him on in his efforts to accomplish as much, or more.

In applying this lesson to ourselves in an inner way, we find that we can overcome error and successfully rebuild our body temples and our lives only by becoming unified in our thoughts, desires, emotions, and tendencies. We must strive wholeheartedly, unitedly, toward our goal. "United we stand—divided we fall," pertains to the individual as well as to the community, the country, and to the world at large. If our emotions, affections, and desires are at variance with our better judgment, we are torn asunder by inner conflicts, and we suffer in mind and body. Our environment and affairs also reflect our inner division of thought, and it reaches the persons whom we contact in our daily lives. Hence the necessity of establishing love and unity within ourselves that we may always be in a position, mentally and in every other way, to pay to others our daily debt of loving coöperation and service.

Verse 29 of our lesson, "The Lord our God, the Lord is one," suggests oneness of thought and purpose in the individual, as well as the one Presence and one Power—the omnipotent good—that man must know and consider in his contact with the world without.

Verse 30 means that all our thoughts, all our affections, all our emotions and desires, and all our strength shall center in and be exercised about that which God signifies, that which is of God—that which is good, pure, honorable, kind, just, true, and perfect. Every question is answered, sooner or later (see the first verse of our lesson), and every phase of the law is fulfilled (see Matt. 22:34-40 and Rom. 13:10), when we

resolutely practice the development of divine love. We must think love toward God with the whole heart daily. The heart is the symbol of all the vital issues that enter our lives. The soul is the realm of secret thought and desire, and the mind is the outer consciousness. These are all to be permeated with God's love. When this is done, love to our neighbors will follow easily.

To obey the law of love for God and for man is much more than all burnt offerings and sacrifices. Divine love consciously known and expressed is much more necessary in living a truly Christian life than any outer religious custom or rite. We shall enter the kingdom of God by obeying the law of love, and we shall then need no more to be told "Thou shalt" or "Thou shalt not."

The last four verses of our lesson emphasize the truth that our love for God and for our neighbor must bear fruit. It is not enough to think, or even to talk, kindly, encouragingly, and lovingly; we must show our love and our faith by our deeds. What we do shows forth the actual attitude of our hearts and lives. If we really love, we shall show our love in practical ways. True faith and love, being alive, have works—they express outwardly. If we have faith and love we shall act, as well as think, constructively, for the true uplift and good of all.

QUESTIONS

1. What is our debt to others? How do we pay it?

2. How are great works accomplished?

3. Is there such a thing as a self-made man?

4. How do we apply this lesson to ourselves? Why should we establish love and unity within ourselves?

5. What does Verse 30 of our lesson mean? How is every phase of the law fulfilled?

6. What truth do the last four verses of our

lesson emphasize? How do we show our love and our faith?

LESSON 2, OCTOBER 13, 1929.

Unity Subject—*Purifying the Body.*

International Subject—*Keeping Fit for the Sake of Others (Temperance Lesson).*—Dan. 1:8-20.

In connection with this lesson, you may also study I Cor. 9:19-27; I Tim. 4:7-12; II Tim. 2:1-5.

8. But Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

9. Now God made Daniel to find kindness and compassion in the sight of the prince of the eunuchs.

10. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your food and your drink: for why should he see your faces worse looking than the youths that are of your own age? so would ye endanger my head with the king.

11. Then said Daniel to the steward whom the prince of the eunuchs had appointed over Daniel, Hananiah, Mishael, and Azariah:

12. Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

13. Then let our countenances be looked upon before thee, and the countenance of the youths that eat of the king's dainties; and as thou seest, deal with thy servants.

14. So he hearkened unto them in this matter, and proved them ten days.

15. And at the end of ten days their countenances appeared fairer, and they were fatter in flesh, than all the youths that did eat of the king's dainties.

16. So the steward took away their dainties, and the wine that they should drink, and gave them pulse.

17. Now as for these four youths, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

18. And at the end of the days which the king had appointed for bringing them in, the prince of the eunuchs brought them in before Nebuchadnezzar.

19. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

20. And in every matter of wisdom and understanding, concerning which the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all his realm.

GOLDEN TEXT—*Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body.*—I Cor. 6:19, 20.

SILENT PRAYER—*I purpose in my heart this day not to defile my body temple with unwholesome thoughts, food, or drink.*

This lesson is so beautifully true in its literal sense that it seems unnecessary to give it metaphysical interpretation. Many people today are proving that a vegetarian diet, with "water to drink," produces just such splendid results as this lesson describes.

It is said that the strength of Japanese soldiers is largely due to a diet almost entirely vegetarian, with freedom from intoxicants. Their wounds heal quickly and without suppuration. Consumption and the various blood impurities that are common among Caucasians are said to be almost unknown to them.

A vegetarian diet, however, and temperance in both food and drink will not make a man spiritual. "It is the spirit that giveth life; the flesh profiteth nothing." But whatever confuses or dwarfs the mind blocks the way through which Spirit manifests. Spirit gives life, or quickens, but it must have something to quicken. If that which it seeks to quicken is besotted and logy with the thought atmosphere of swine, and beer fumes, where is the point of contact?

All thinking people are agreed that plain living and high thinking go hand in hand. The

most pressing need with most of us is to know how to overcome appetite fully, how to gain dominion over it that we may at all times desire only that which is for our highest good. One would naturally think that a great variety of food combinations and drinks would bring satisfaction to the appetite. But the opposite is evident. The many new drinks that are being invented do not help to quench thirst, but work rather to make it unquenchable. What is the remedy? Daniel gives it in the opening verse of this lesson—"Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank."

When we thus purpose in our hearts, there is a complete reversal of our thought-energies. Instead of regarding food and drink as the basis of life, we perceive that they are but expressions thereof; we perceive that the real source of life is spiritual. When we submit the food question to Spirit, wisdom comes to us in regard to food; then we find that we know what to put into our stomachs to get the best results.

If appetite seems strong in you, purpose in your heart that you will master it, and there will come to you a power that will subdue the outer sense so quickly that you will think that you never were under its dominion. Under the Volstead act, one half of one per cent content of alcohol makes drinks intoxicating and therefore illegal. Surely one half of one per cent content of the Spirit of God active in a person will enable him to rise above all temptation to give way to appetite for any kind of food or drink that might tend to hinder his highest development.

Even so, all the claims of the sense man should be put in subjection to the Holy Spirit. Thus will one become "in every matter of wisdom and understanding . . . ten times better than all the magicians and enchanters that were in the king's realm" (magicians and enchanters symbolize

mortal thoughts, and the king symbolizes personality ruling in the outer consciousness).

QUESTIONS

1. What are some of the benefits to be derived from a vegetarian diet?
2. What makes a person spiritual?
3. How does one's diet help or hinder one's spirituality?
4. How may one overcome appetite, and find satisfaction?
5. When we submit the food question to Spirit, what comes to us?
6. What should we do with all the claims of the sense man?

Lesson 3, October 20, 1929.

Unity Subject—*Bible Teachings about Work.*

International Subject—*Useful Work a Christian Duty.*—Gen. 2:15; Exod. 20:9; Neh. 6:3; John 5:17; 9:4; Acts 20:33-35; II Thess. 3:6-12; Eph. 4:28.

15. And Jehovah God took the man, and put him into the garden of Eden to dress it and to keep it.

9. Six days shalt thou labor, and do all thy work;

3. And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?

17. But Jesus answered them, My Father worketh even until now, and I work.

4. We must work the works of him that sent me, while it is day: the night cometh, when no man can work.

33. I coveted no man's silver, or gold, or apparel.

34. Ye yourselves know that these hands ministered unto my necessities, and to them that were with me.

35. In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive.

6. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us.

7. For yourselves know how ye ought to imitate us: for we behaved not ourselves disorderly among you;

8. Neither did we eat bread for nought at any man's hand, but in labor and travail, working night and day, that we might not burden any of you:

9. Not because we have not the right, but to make ourselves an ensample unto you, that ye should imitate us.

10. For even when we were with you, this we commanded you, If any will not work, neither let him eat.

11. For we hear of some that walk among you disorderly, that work not at all, but are busybodies.

12. Now them that are such we command and exhort in the Lord Jesus Christ, that with quietness they work, and eat their own bread.

28. Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need.

GOLDEN TEXT—*If any will not work, neither let him eat.*—II Thess. 3:10.

SILENT PRAYER—*"My yoke is easy, and my burden is light," because I am serving God in every daily task.*

Since a large portion of man's life is, or should be, devoted to work, this lesson should prove very practicable. Generally speaking, we may say that work is effort applied in the accomplishing of a definite purpose. Effort may be physical, mental, or spiritual. Perfect work should be a combination of all three.

The Scriptures tell us that "in the beginning God created the heavens and the earth." This stupendous creation should stand to man as an ever encouraging example of constructive effort.

In the creation of the universe nothing has been slighted, from the vast arrangement of millions of planets down to the minutest detail in cell life. Why is this creation so perfect? Because God as love expresses love in every detail of His creation.

The words of Jesus, in today's lesson, "My Father worketh even until now, and I work," show that God's creative process has been continuous—that it did not stop with the account contained in the 1st chapter of Genesis. Jesus wanted His hearers to understand that He also had a work to do if He would follow the Father's example. His work at that particular time was the healing of the cripple by the pool of Bethesda, and it was performed on the Sabbath. As a young man, Jesus had done carpenter work; no doubt He had realized the dignity of that constructive kind of labor by doing it well. He now was doing a spiritual work.

Metaphysicians have found that all constructive work is in reality done in Spirit before it can be brought into visibility through the work of the mind and body. God created the universe in its spiritual essence in the beginning, and man and nature have been working out its visible details ever since. Every man has a part to do in this great work. All things were created for the individual, but each individual must make right use of all things before they will serve him, just as the principle of mathematics is man's servant only when he uses it correctly.

There are wonderful laws governing the use of electricity, but they will not serve the man who will not coöperate with them. Man cannot assume an arbitrary law and expect electricity to serve him under that law. There are great spiritual laws; Jesus Christ understood those laws and tried to show man how to use them. Some men have understood in part and applied in part the laws that Jesus Christ used; but the vast major-

ity have stood aside, and, while marveling at His great works, have not applied the laws by which He produced those works. In spiritual matters, men have set up arbitrary laws and have tried to get results by following their own ideas.

One of the simple laws that Jesus gave is that he who would be great must serve. Mankind, as a whole, has not understood and applied this law. Instead, men formulated a law to the effect that he who would be greatest must not work but must be served by others. The pages of history are strewn with accounts of the broken ambitions of men who have tried to be great according to this false law. Man is now coming to understand the value of constructive work as never before.

When we understand that work is service and that the element of love enters into true service, then we shall know how to become great, because we shall know how to coöperate with the underlying spiritual laws that produced for Jesus Christ His mighty works of healing, increase in substance, and resurrection. Serving must begin in the kindergarten of common work, just as we find it. Jesus found His common work to be carpentry. Paul found his to be earning his own living by working with his hands at tent making even while he was preaching the gospel.

By applying the law of loving service to whatever comes to hand to do, we put something into the work that raises it out of the class of drudgery into the realm of satisfaction and joy. When we realize that everything that we do is a service rendered to God in return for His loving service in giving to us all things, we raise the menial task to one of high excellence. This very attitude will fit us for the next step in service. Spiritual service in work is just as necessary as mental or physical service. If the spiritual service of love and faith is not present, the work is but partly done, and it is a hardship to the laborer.

Paul knew the nature and necessity of real work. He gives us in today's lesson some splendid teaching on what he believed to be his work and the work of every one who is following Christ.

QUESTIONS

1. What universal example have we for working and for doing our work well?
2. What was Jesus' estimate of a great man?
3. What kinds of effort should a good workman put forth?
4. What has Spirit to do with work?
5. How may common tasks be transformed into transcendent work?

Lesson 4, October 27, 1929.

Unity Subject—*Rest and Recreation.*

International Subject—*The Christian View of Recreation.*—Mark 2:18-28.

In connection with this lesson, you may also study Jer. 31:12, 13; Zech. 8:5; Matt. 11:16-19; Mark 6:30-32, and John 2:1-11.

18. And John's disciples and the Pharisees were fasting: and they come and say unto him, Why do John's disciples and the disciples of the Pharisees fast, but thy disciples fast not?

19. And Jesus said unto them, Can the sons of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20. But the days will come, when the bridegroom shall be taken away from them, and then will they fast in that day.

21. No man seweth a piece of undressed cloth on an old garment: else that which should fill it up taketh from it, the new from the old, and a worse rent is made.

22. And no man putteth new wine into old wine-skins; else the wine will burst the skins, and the wine perisheth, and the skins: but *they put* new wine into fresh wine-skins.

23. And it came to pass, that he was going on the sabbath day through the grainfields; and his disciples began, as they went, to pluck the ears.

24. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25. And he said unto them, Did ye never read what David did, when he had need, and was hungry, he, and they that were with him?

26. How he entered into the house of God when Abiathar was high priest, and ate the showbread, which it is not lawful to eat save for the priests, and gave also to them that were with him?

27. And he said unto them, The sabbath was made for man, and not man for the sabbath:

28. So that the Son of man is lord even of the Sabbath.

GOLDEN TEXT—*I came that they may have life, and may have it abundantly.*—John 10:10.

SILENT PRAYER—*I rest in quietness and confidence after I have spoken the word of Truth, knowing that good results will follow.*

In the 2d chapter of Genesis it is written that God rested, after the six days of creative work. It naturally follows that man, created in God's image and likeness, must also rest at intervals. This being so, one's concern is to determine what rest is. Recreation is for the recreating or renewing of mind and body. Rest and recreation must be studied from a spiritual standpoint, in order that their greatest good may be realized. A rest that includes mere laziness and a recreation that means dissipation fall short of their highest missions.

We should remember that after a spiritual affirmation is made there should be a period of rest from making affirmations. During this rest period the mind should be in a quiet attitude of confidence. The mind must be certain that results will follow. The farmer plows his ground and plants his seed, but he waits for the seed to grow

before he cultivates. In developing his abilities, man should make certain efforts through study and meditation. Then he should have periods of quietness in order to let his ideas grow. After a certain growth has been made he can again work, and cultivate his growing talents.

The Sabbath is of real benefit to man, and if he observes it in the right spirit he will come into great spiritual illumination on that day. One who understands the true spirit of the Sabbath does not need to follow certain prescribed rules laid down by men. It is necessary to open the mind to an appreciation of God's rest and peace. On the Sabbath, Jesus' disciples plucked corn and ate, much to the displeasure of the Pharisees, whose lives were governed by definite detailed rules of action concerning this day. When they remonstrated with Jesus, He informed them that "the sabbath was made for man, and not man for the sabbath."

When we have the spirit of the Sabbath we need no outer rules. Man requires rest and man requires recreation, but the greatest rest is attained by abiding in the spirit of the Sabbath, which is the fruition of all our efforts. The greatest recreation is in the renewing of the mind and body by letting the substance and life of the Christ mind enter freely into the organism. Metaphysicians have found that it is necessary to have periods of relaxation from metaphysical effort. A change of mind from deep seriousness to the consideration of things in lighter vein will sometimes give the ideas sown by Spirit opportunity to grow and develop.

Feasting is symbolical of abundance, and represents in the individual a condition in which man is appropriating divine substance. Jesus is the bridegroom, who is providing generously for His friends. This symbolism represents that period in our spiritual growth when we realize the inexhaustible abundance of the Christ mind.

Make your highest statements of Truth when you see in spiritual perception your birthright. The old man of the flesh is not overcome in a day, and he will now and then assert his presence so forcibly that the bridegroom will seem to have been taken away. These are the days that will come, that are referred to in Verse 20 of our lesson. To fast is to deny the seeming error or lack of good. The overcoming power of Jesus Christ never really leaves those who have faith in Him. "Lo, I am with you always."

Our body temples, represented in this lesson by the wine skins, must be renewed by our speaking to them words of Truth, that they may be made able to receive and hold the abundant, resurrecting Christ life (the new wine). In mind and body we must be purified and regenerated in order to enter into an abiding life consciousness.

All rest and all recreation should be of an uplifting, constructive nature, and should tend to spirituality, to building one up in Truth.

QUESTIONS

1. How should rest and recreation be used in order to realize the greatest good from them?
2. What should follow a spiritual affirmation?
3. What part has rest to do with developing the abilities?
4. How is the Sabbath to be observed?
5. What truth is taught in the first three verses of our lesson?
6. What is the symbology of Verses 21 and 22?

THE BOOMERANG

By VERA CRIDER

It's what you give to this old earth
That fills your life with grief or mirth:
Each thought or deed, false word or true,
Will prove a boomerang to you!

SILENT UNITY

God in the midst of me is mighty to quicken and to illumine.

The Society of Silent Unity was founded more than thirty-five years ago. It is the healing department of Unity School, ministering to those who need help without seeing them personally. The healing work is done entirely through prayer.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed we will pray with you, for we have faith that "with God all things are possible."

We will pray *with* you and will also instruct you how to pray to the Father in secret in order that you may help yourself. Do not hesitate to write us for help because your problem is personal. All correspondence is confidential.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; full measure, pressed *down*, shaken together, running over."

When writing us for help be sure to give your full name and address. Address your request direct to

SOCIETY OF SILENT UNITY

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Cable address: Unity, Kansas City.

HEALING THOUGHT

October 20 to November 19

At 9 p. m. each day, will you join in the affirming of this truth?

Through the power of God in Christ Jesus I am saved from sin, sickness, and death.

It is written in Proverbs 15:24:

"To the wise the way of life *goeth* upward,
That he may depart from Sheol beneath."

This clearly points to the resurrection of man from the grave (Sheol). Sickness precedes death as sin precedes sickness. Through wisdom and its incorporation into our understanding, we shall escape sin, sickness, and death. This is in perfect accord with the promises of Jesus Christ that those who keep His commandments shall never see death and the grave. As Jesus escaped the grave, so we who come after Him shall escape it by following Him in redeeming our bodies from the effects of sin and sickness.

Through the mighty help of Jesus Christ we are saved from the many ills that beset us.

PROSPERITY THOUGHT

October 20 to November 19

At 12 noon each day, will you join in the affirming of this truth?

Through the power of God in Christ Jesus I am saved from the thought of lack, and I am made rich in all my affairs.

Both poverty and riches are the results of states of mind. "As he thinketh within himself, so is he." The mind grips mind substance and molds it as the potter molds his clay. When we think that there is insufficiency of any kind we paralyze the gripping power of our minds, and the ever present bounty of God remains untouched.

Then let us pray that we may be saved from the sin and ignorance of the carnal mind that keeps us from laying hold of spiritually the all-sufficiency that God has so generously provided. Let us declare with Jesus, "All things whatsoever the Father hath are mine."

PRAYERS ANSWERED

This department aims to create interest in spiritual healing by giving written statements from those who have sought and obtained healing by the spiritual method. Most of the following testimonials come from persons who have been helped toward health by the work of Silent Unity, the department of Unity School that is devoted to healing and to instruction in healing. One set of principles underlies all healing of any kind whatsoever. Any person or group of persons may use these principles successfully. Jesus is the outstanding exponent of these principles, but increasing numbers are using them today.

Those who wish to investigate the genuineness of any of these testimonials, or to gain inspiration from persons who actually have been healed, may do so by writing, in care of editorial department, Unity School, to the givers of these testimonials. Such letters will be forwarded to the individuals concerned. Each letter should give post office address and initials of the person to whom the letter is to be forwarded; also, the name and the date of the periodical in which the testimony appeared.

I WILL COME AND HEAL

Society of Silent Unity: Some time ago I sent you a telegram asking for prayers for my little son who had been run over by an automobile. I want to thank God and you dear praying people for the healing of my child, which was beyond the ability of medical science. The best doctors of this city said that he could not live because the fracture in his skull was eight and one half inches long, extending into the base of the skull, and being the worst fracture that they had ever seen. I prayed continually from the time that he was hurt. I also asked the prayers of praying persons over all this city. Special prayer meetings were held. After my son had been unconscious for more than twenty-four hours I was kneeling by his bedside praying for God to spare his life when I felt him move. He opened his eyes, looked into my face, and said, "Kiss me, Mamma." I raised my face to heaven and said, "Thank God for my child's life." I knew that he was healed. That was six weeks ago and my child is now in normal health in every way.—*Mrs. F. W., Baton Rouge, La.*

Society of Silent Unity: At about 9:30 at night I sent you a wire asking you for prayers because one of my kidneys was causing me to suffer excruciating

pain. I had been suffering intensely for two days, and had not been able to turn in bed on my right side for several days. After I had wired you, some time during the night I awoke and deliberately turned on my right side. Realizing that this improvement was through your prayers, I gave thanks to God for the wonderful healing, and in two days' time not a trace of the trouble was left.—*M. S. C., Louisville, Ky.*

Society of Silent Unity: Less than a week ago I wired to you asking for healing of an abscess. I took a statement from the book "Heal Thyself" and repeated it faithfully during the day. I must confess that my faith was not so strong as I wanted it to be. About noon a friend called me and asked that I eat lunch with her. During the time we were eating she told me of something a friend of hers had told her about trusting God and not worrying. She repeated her friend's words and as she did so they struck me very forcibly, and seemed to be said for my benefit. At that moment I had a feeling of being healed. I returned to the office and continued with my work. At about 2:30 in the afternoon the abscess broke. I cannot tell you how happy I was. In the words that I often read in printed letters, "Unity, I thank you and praise God."

A few days before I wired to you I asked you to help me overcome a jealous disposition. You sent me a letter and a beautiful statement. I have used this statement every day since receiving it, and I rejoice in the fact that I am overcoming. I believe that the abscess was an outpicturing of my disturbed state of mind.—*Mrs. C. M. C., Minneapolis, Minn.*

Dear Friends: Some time last month I wrote asking for help for a condition of constipation. I had been troubled with this ailment for a long time. I rejoice to say that I am free from this condition. I am inclosing a love offering.—*E. W. S., Bywood, Pa.*

FILLED WITH PLENTY

Dear Unity: Two months ago I wrote to you asking for prayers. Since that time we have been helped in many ways. Last January I was out of work and deeply in debt. My wife was suffering from lung trouble. I was afraid at the time that she had

consumption. I was suffering from a goiter, and a divorce seemed certain. But now, thank God, I have a good position that pays big money. My debts are paid. My wife and my two children are back with me. We have money in the bank. My goiter is gone. My collar size in January was 16½ and on Easter Sunday it was 14. My wife's health is much improved, and we have at last overcome habits which caused inharmony, and ours is true love and happiness. I praise God, He is good. Inclosed is a love offering to help carry on your good work.—*R. C. P., Cincinnati, Ohio.*

Society of Silent Unity: I must tell you of my wonderful demonstration. About two months ago a certain matter arose which made it necessary for me to pay a sum of more than five thousand dollars by April 29, 1929. I did not know where I could get the money, and if I failed to produce it serious criticism might result. My collections were slow in coming in and not sufficient to enable me to save any part to apply on this debt. I am virtually a new student of Unity, so I just prayed and repeated my affirmations, but the time came nearer and I could not see where I was going to get the money. I tried to avoid worry.

I wrote you about two months ago for assistance, then about two weeks ago I wired you for help. Today I received God's help in the form of a check for $5,500 from a person whom I have known for a comparatively short time, and now I am able to meet my obligations.—*J. M. B., Los Angeles, Calif.*

Dear Friends: I wrote asking you to pray for my husband's success with his work and that we dispose of our house. In less than two weeks my husband was offered four positions, each better than the one he had at that time. We held the thought as you instructed, "*Infinite wisdom guides me in all that I think and do,*" and we feel that he has chosen the right position. Words cannot express our thanks to you. God bless you for your prayers.—*Mrs. H. B. R., Seattle, Wash.*

HE SHALL HAVE ABUNDANCE

Prosperity Bank Department: Inclosed is a check for $23.75, representing my prosperity bank savings for December. The increase over previous months is

due to a bonus received from my company, a tenth of which I am including in this month's check.

Please send me another bank. The habit has grown on me. Each morning the uplifting consciousness that is mine, through this little idea of placing a portion of my earnings in the prosperity bank before taking up my work for that day, wonderfully prepares me to meet each problem.—*C. M. S., Maywood, Calif.*

Pittsfield, Pa.—I received excellent results from my use of the prosperity bank plan. A way opened for me to work in a tea room at waiting on table. At first I worked just to help out my friends. They were having financial trouble, so I agreed to work for the tips received. At first the tips did not amount to very much, but each time I set a table I blessed each piece of silver and everything that was to be used by the guest. Keeping in mind that my work should manifest God's love to every one it was not long before results increased and business improved for my friends so that they were able to pay me wages. I give all the glory to God.—*F. M. W.*

Unity School of Christianity: Since we have been using the prosperity bank drill we have been getting along better. My husband has had a raise in wages. There is more harmony in our lives. We do not worry as we used to.—*Mrs. M. T., Watseka, Ill.*

Dear Unity: When I wrote for my first bank my husband did not have steady work and we were having a very serious time trying to get along. My husband has steady employment now, and it has been made possible for us to buy a home. I have much to be thankful for.—*Mrs. M. J., Detroit, Mich.*

Unity School of Christianity: The third week after I had started to use the prosperity bank drill, I made a sale of a house for $11,000. It was my best sale of the year.—*L. T. R., Lexington, Ky.*

SEARCH THE SCRIPTURES

Spokane, Wash.—Here are my answers to the questions on lesson 6. This is another inspiring lesson. The correspondence course is wonderful. The lessons are all so helpful, so exactly what every one needs, what many are consciously seeking without knowing

where to turn. In this lesson I have found a new consciousness of the presence of God and His love and His ever present helpfulness. In love and gratitude I am inclosing a thank offering.—*L. E. R.*

Akron, Ohio—I find the Truth correspondence course the most wonderful thing that I have ever undertaken. Although I have had only two of the lessons I can see a great change in myself and in all my affairs. My health has improved. I no longer know what it is to be tired, although I keep up a home and sew all the time. This last month I have had a great deal of sewing to do. I can remember the time when I would not have been able to do the work that I have done in this period. I want to thank you for your wonderful help. The study of the lessons has made me think. I hope to be able to express my thoughts more clearly as I continue the course.—*Mrs. H. B.*

MY HELP COMETH FROM JEHOVAH

Cedar Falls, Iowa—I thank you most heartily for your prayers and your kind, helpful letter. I wish I could tell you how you have helped me by your Christian love, expressed through *Unity Daily Word, Weekly Unity,* your books and tracts. The nearest I can come to expressing it is to say that I have been kept in perfect peace because my mind was stayed on God. I have been thoroughly happy and prosperous through a very busy season.—*S. M. T.*

Unity School of Christianity: I have just received your notice of the expiration of my free subscription to *Unity.* I shall be glad to have it renewed, and when I leave prison I shall wish to have the address changed and may then be able to recompense you for the literature sent. I have been studying the twelve lessons and I enjoy them, and I am trying to live up to their teachings. I have no church affiliations and these teachings fit my belief better than anything else that I have seen. I get *Unity Daily Word* here, and make a practice of reading it every morning. I also get *Weekly Unity.* I surely appreciate your kindness.—*W. E. J., San Quentin, Calif.*

FOR BY THY WORDS

West Roxbury, Mass.—I am continuing to work

faithfully to fulfill my pledge as a Good Words club member. I have been aided and inspired by my study of Unity and by the wonderful letters of blessing and love that have come to me from Unity and from friends to whom I have sent your periodicals. I feel more kindly toward every one and everything, and I find it easier to see only the good. I know that it is because of my constructive thinking and speaking that I now have perfect health. The Good Words club is doing a wonderful work. God bless you all.—*C. D. B.*

Los Angeles, Calif.—I still strive to make my words only the best. Through the use of good words I have attained success in several lines, including music and school work. I trust that the other members are deriving as much good from the club as I am. —*D. S.*

Winter Haven, Fla.—Since I became a member of the Good Words club, I have had a sincere desire to create an atmosphere of serenity, kindness, tolerance, and patience among my associates, and to live a life of usefulness.—*H. S. G.*

UNTO US A CHILD

Society of Silent Unity: Several years ago I wrote to you asking for prayers to help me through pregnancy. You prayed with me and I used the maternity lessons and prayers until my baby was born. It was a most remarkable delivery. The physician in attendance was a specialist in maternity cases. He said that he had been in attendance on five hundred or more cases and that mine was the first wholly painless birth that he had seen. A few weeks after the child was born the nurse remarked to me that she had seen many babies but she knew that my child was "a prayed-for baby." Today the little darling is four years old and the very atmosphere around her radiates joy and sweetness.—*Mrs. W. G. S., Jamaica, N. Y.*

HIS TRUTH IS A SHIELD

Society of Silent Unity: I wrote telling you of the loss of a diamond brooch and asking you to pray with me for the recovery of same. Your prompt reply was most thankfully received and the contents were of un-

told value. I set about following your instructions and, needless to say, that which was missing was restored.—*M. C. R., Pasadena, Calif.*

Society of Silent Unity: I wrote to you asking for prayers for justice to me in a lawsuit. I had been called to appear in court to protect my personal property, but when I went to the lawyer's office and told him that I was ready to appear I was informed that it had been decided to leave me out of the whole affair; I could go my way in peace. Surely your prayers and the hand of God controlled my affairs perfectly. —*A. E. F., Wooster, Ohio.*

Society of Silent Unity: I thank you for your prayers which I am sure helped to bring my brother's car back to him. Yesterday I received a telegram from him saying that his car had been found and was in perfect condition.—*A. W., Brooklyn, N. Y.*

BRING YE THE FULL TITHE

Dear Friends: After reading through the book on tithing I decided to start right in with the only income that I was receiving—my husband's weekly salary.

The day after I put aside my second week's tithe, I met a woman on the street who asked if I knew where she could get a room. I told her that I had one to rent. We walked back to the home and she immediately paid one week's rent.

Instantly I recognized this as another source of income, and put aside God's part. On the second day she asked me if I would serve breakfast. Here again was an awakening. And when she paid me at the end of the week, a tenth was added to my tithing fund. I had started with only one source of income; now I had three! I thank and praise God for this wonderful understanding. I am very grateful to you for your prayers for me. Inclosed is a check for $17.00, four weeks' tithing, to be credited to Silent Unity department.

This offering is sent with God's richest blessing, to help carry on your work.—*Mrs. M. B., Roselle Park, N. Y.*

HE IS MY REFUGE

Society of Silent Unity: About three weeks before

Christmas I wrote to you that I had not heard from my son for two years and that it seemed as if I could not go through another Christmas without knowing whether or not he were alive. Two days after writing you, I noticed that I was not worrying about him. Whenever I thought of him it was with perfect calmness. All unhappiness in regard to him seemed to be blotted out. This came without an effort on my part.

It was a week before your reply came and what a wonderful letter it was, filled with thoughts of God's love and peace! I went about preparing for a family reunion at our home, and on Christmas Eve while seated at the table with twenty-eight relatives I was called to the telephone. From an out-of-the-way place in northern California I received a telegram saying: "Dearest Mother, I am well and making good. Thinking of all of you this Christmas. Will write January 15. Love, Bud." Needless to say I shed tears of joy. Surely, "God is love."—*Mrs. J. H. G., Ann Arbor, Mich.*

FATHER, I THANK THEE

National City, Calif.—I have received much help from you, for which I am very thankful. Since I became interested in Unity I have been happy most of the time, which is a new experience for me. I see beauty now where I could not see it before. When I first wrote you the doctor said that I was on the verge of a nervous breakdown, and I was afraid that I was going insane. My health is better now than it has been for sixteen years, and it is improving all the time. Others are learning to love Unity through what it has done for me.—*B. G.*

St. Louis, Mo.—Some time ago I wrote you asking for prayers for my success in business. I was so discouraged and my affairs were in such bad shape that I felt I should never pull through. However, since receiving your wonderful, reassuring messages, my entire world has changed. I am cheerful and happy, for I see all about me the manifestations of God's blessings for me. I have made a fine business connection that seems to be just what I need and offers the greatest opportunity that I have ever had. —*R. V. R.*

HELPS FROM SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I am facing so many obstacles and discouraging conditions that life is becoming a burden. Everything is going wrong. What can I do to be free from some of my troubles?—*Extract from a letter received by Silent Unity.*

Light and love are omnipresent principles of the Divine, and we have but to reach out and take them to make them a part of our lives.

Your condition and the obstacles that confront you may, to mortal sense, seem serious and sufficient to make your life entirely out of harmony, but life never gets out of harmony; it is simply our relation to it that is out of tune; to be in harmony with life we must get into tune with the Infinite.

The trials through which you are passing may seem severe, but the more you regard them in that light the more severe they will become to you. If you will stop looking at them as trials and will consider them as lessons that are necessary to your spiritual unfoldment, they will become less and less burdensome as you grow spiritually.

If we view life aright, its opportunities are its hopes and inspirations, and they leave us without any excuse for care, anxiety, fear, doubt, sorrow, or disappointment. There is really nothing in life to inspire anything but faith, hope, and trust in the All-good.

Our lives are controlled by the thought atmospheres with which we surround ourselves. If those atmospheres are not healthy we must look within ourselves for the remedy. Life is what we make it. We can make it an endless progression of good in our daily affairs, or we can make it a succession of shattered hopes, thwarted ambi-

tions, and forsaken ideals. We, by the use or the misuse of the power within us, are the creators or the destroyers of our happiness.

If we, through lack of wisdom and understanding, make mistakes, we must correct them. If you would make your life one perfect realization of the All-good, follow the command, "Have this mind in you, which was also in Christ Jesus."

Take the following thoughts into the silence:

I am now conscious of my oneness with the Father, in whose image and likeness I am created in perfect wisdom and understanding.

Thou, O God, art my life, the health and strength of my body, my supply and support unfailing.

Faithfully and lovingly do I trust Thee to manifest Thyself in me, and restore unto me a full realization of life, health, and strength, and an abundance of all good things.

"Father, I thank thee that thou heardest me. And I knew that thou hearest me always."

My body is badly diseased. I have prayed and prayed, but I wonder if God can heal me. Do you think that He can?—*Extract from a letter received by Silent Unity.*

There is no limit to the power of God, and this power can certainly heal you and make you whole. But this power works under certain laws, which must be observed to make it operative.

We have found and demonstrated that the mind is the great creative force of the body; also that this force that creates can destroy, if it is not guided by wisdom and understanding.

We are told in Scripture, and it is true, that man was created in the image and likeness of God. Having been thus created man must be perfect in creation, for God is perfection itself. Why has man failed to manifest this perfection? Simply because he has wandered, in thought, away from God, has relegated God to a distant realm,

instead of knowing that the kingdom of God is within himself. In the absence of a living consciousness of God within himself, man has allowed his mind to become filled with fear, doubt, discord, and other disintegrating thoughts, such as envy, malice, hatred, and jealousy, all of which are breeders of disease in the flesh.

As disease and inharmony come through the mind, so must come the remedy. The mind must be renewed. "Have this mind in you, which was also in Christ Jesus." When this mind is firmly established in us there will be no fears and doubts, no thoughts of envy, malice, hatred, or jealousy, for we will love the Spirit within with an abiding faith, which will cast out all inharmony. We will know that we were created in His image and likeness and are partakers of His divine perfection to the degree that we hold to His standard of perfection by filling our minds with love toward all. As we free our minds we manifest perfection in the flesh. "As he thinketh within himself, so is he." This is just as true today as when first voiced centuries ago. The thoughts that we allow to abide in consciousness will manifest in the flesh.

Keep in mind this great realization: There is but one mind, the mind of Spirit. This mind fills you, and you cannot become separated from it. In it you live, move, and have your being. To the mind of Spirit there is no reality in disease. Therefore disease has no power over you. God is your Father; your inheritance is from Him; from Him you inherit only the good, the pure, and the true. Inharmony is born of mortal consciousness and will be entirely eliminated when this false consciousness is overcome by the Christ consciousness of perfection.

Is it right for me to say that I am well when my demonstration of health is as yet incomplete?—*Extract from a letter received by Silent Unity.*

Jesus said that we should not judge by appearances but that we should judge righteous judgment. In Spirit and in Truth there is no sickness; whenever you say that you are sick you are judging by appearances, from the outer, or mortal, standpoint. If you speak Truth, you will say, "I am well, for I am Spirit, and Spirit cannot be sick." Moreover, as soon as you ask in prayer, believing, you will receive. Therefore in Spirit that for which you ask is granted as soon as your request is made. From a standpoint of faith, it is perfectly right to say that you are well as soon as you express your desire for healing. This faith is the very substance of the desired health and will bring health into manifestation.

I wish to sell my property, move to Kansas City, invest my money, and work at Unity School. Please advise me about investment opportunities in Kansas City and about a position with Unity. Pray that I may be successful in realizing my desires.—*Extract from a letter received by Silent Unity.*

We will gladly pray *with* you for your success as regards your selling your property, and for your spiritual guidance, but we cannot give you personal advice about the investing of your money if you come to Kansas City. We cannot promise you anything in the way of employment. Many persons come to our classes, and some stay with us as workers. But we never encourage any one to come with the expectation of receiving a place among us, because we do not know just how things will work out. We leave it all to the Holy Spirit and trust that the Lord will send to us those who belong with us.

We rejoice in your interest in Truth as we see and teach it. We are sure that God has a place for you in His vineyard, and we are praying that you will be led into that place, wherever it may be.

THE CHRIST SPIRIT

These excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world.

THE GOD OF SPINOZA

Some persons seem to think that the more one knows of science, the less likely one is to believe in God. They seem to take it for granted that scientists are atheists, at least agnostics, an assumption which, if they only knew it, is the same as taking it for granted that God's world will not stand investigation, that God's world will not prove God. Just why scientists are always accused of being godless and why there is so much doubt about their acceptance of deity it is difficult to ascertain, for there seems to be little or no ground for this general belief. Now and then a scientist is pinned down and questioned, and in nearly every case the world finds that the scientist has more assuring and convincing knowledge about the existence of God than has many a minister of the Gospel. The main difference is that the scientist probably doesn't realize that God is even doubted; while the minister often takes it for granted that his congregation doubts God.

When Albert Einstein presented his theory of relativity, some one claimed that the theory was merely a cloak to conceal atheism on the part of Einstein. The question as to his belief in God was then put direct to the great scientist. In answer he sent his questioner a radiogram to the effect that he believed in the God of Spinoza. It was enough, for many of those interested, merely to know that Einstein believed in a God, yet there were others whose interest carried them further and many discussions were held about the God of Spinoza.

It may not be amiss here to refer to "The Story of Philosophy," and quote what Will Durant

has to say about Spinoza and deity. We find this very apropos statement: "Science itself, which so superciliously scorns metaphysics, assumes a metaphysic in its every thought. It happens that the metaphysic which it assumes is the metaphysic of Spinoza."

That statement gives an indication of what Einstein and Spinoza have in common, from which they no doubt evolve the same conception of deity. Durant states that the basic idea of Spinoza's philosophy is that God and the processes of nature are one, a philosophy which naturally would arouse the interest of the physical scientist. Spinoza is quoted:

> The masses think that the power and providence of God are most clearly displayed by events that are extraordinary, and contrary to the conception which they have formed of nature. . . . They suppose, indeed, that God is inactive so long as nature works in her accustomed order; and, *vice versa,* that the power of nature, and natural causes, are idle so long as God is acting; thus they imagine two powers distinct from one another, the power of God and the power of nature.

Spinoza has been accused of saying that God is nature, but he has made his stand plain on that point, in these words:

> It is, however, a complete mistake on the part of those who say that my purpose . . . is to show that God and nature, under which last term they understand a certain mass of corporeal matter, are one and the same. I had no such intention.

He teaches, rather, that the universal laws of nature and the eternal decrees of God are one and the same thing. Spinoza again:

> I hold that God is the immanent, and not the extraneous, cause of all things. I say, All is in God; all lives and moves in God. . . .
>
> Whenever, then, anything in nature seems to us ridiculous, absurd, or evil, it is because we have but a partial knowledge of things, and are in the main igno-

rant of the order and coherence of nature as a whole, and because we want everything to be arranged according to the dictates of our own reason.

Of especial interest to Truth students is this quotation of Spinoza's:

> The mind of God is all the mentality that is scattered over space and time, the diffused consciousness that animates the world. . . . All things, in however diverse degree, are animated.

Is it any wonder that Spinoza's teaching of the unity of all things should appeal to Einstein, whose experiences convince him also of this unity? In Spinoza's philosophy Einstein evidently finds the spiritual counterpart for the scientific facts that he knows to be true.

It might be well if more scientists would declare themselves as regards their belief in deity, for the statements of scientists have weight. Scientists have more opportunity for research, therefore more knowledge, than laymen—and knowledge never can disprove God, who is all-knowing, all-knowledge.

LOVE STILL LIVES

The other day we read, in the Crawfordsville (Ind.) Journal, a little news item which, to say the least, gave us a very happy feeling in the neighborhood of our hearts. We want to share its pleasant after effects with you:

> Once New York shipped orphan children by the carload to the West in order that the boys and girls might have the advantage of growing up in the great open spaces and because the supply was greater than the number of benevolent people in the East. Now it is reported that the supply of orphans was not equal to the demand during the [Christmas] holidays and that hundreds are waiting hopefully for a chance to make a childless home ring with laughter. More and more people are trying to make other people happy. Evidently those who believe in the Golden Rule are increasing in numbers.

THE PURPOSE OF UNITY

THE UNITY SCHOOL of Christianity is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and teach men and women of every church and also those who have no church affiliations to use and prove the eternal Truth taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of man, in all things.

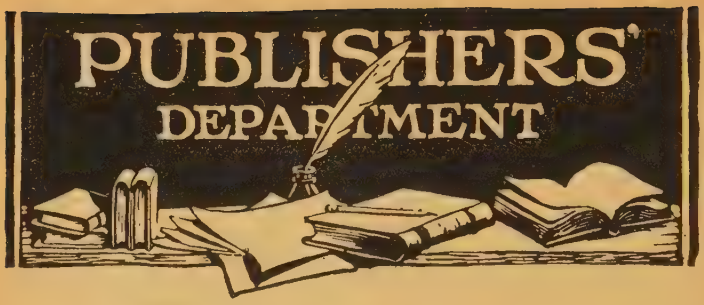
As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our lives and from our doctrine. There would be no difference of opinion among Christian people if human ideas did not prevail to a great extent, for there is but one Truth, and some day we shall see eye to eye.

A Unity center is an independent association of Unity students formed to provide, maintain, and conduct a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present day experiences by the Unity School of Christianity, shall be taught.

Unity centers and study classes are places of religious research for all people, regardless of creed; and places where helpful instruction in Christian living may be received. They are voluntary associations of such Unity students as may desire to band themselves together for study, mutual help, and service.

Through its field department the Unity School of Christianity offers an advisory service for the purpose of promoting high standards of center conduct.

Information concerning Silent Unity (Unity School's healing department) may be found elsewhere in this magazine.



One of the outstanding features for *Weekly Unity* during the month of October will be an article entitled, "Why I Believe," by Alva Romanes. In this article Mr. Romanes gives a personal experience very sacred to him in which he tells of his anguish during the weary months he spent in prison and of how he gained his freedom. Mr. Romanes will be remembered as the author of the feature article, "The Capital Crime," that appeared in the Prison number of *Weekly Unity*.

Unity readers who are interested in French Unity magazine (formerly known as Unité) may communicate through correspondence or by special appointment with Florence Struve, 51, rue Chardon-Lagache, Paris. This address is not a business address and there is no Unity center in Paris at this time.

Many times friends ask us the question, "Just what does Unity believe?" We always answer them by recommending our little booklet, *Unity's Statement of Faith,* which explains this question in detail. It sells for 10 cents a copy.

One of the best of the booklets that we recommend for helping people solve their business problems is *The Spiritual Law in Business,* by W. I. Hoschouer. "Partnership with God," "Financing an Idea," "Increasing Wages," "Collecting Bad Debts," are some of the points discussed in this booklet. The price is 25 cents.

The theme of the October issue of *Christian Business,* our magazine for business people, is "Adaptability." The feature article in this issue is "The Business Consciousness," by Orin Crooker.

Recently *Christian Healing* by Charles Fillmore was reduced to $1, in the cloth binding, because we felt that every Truth student should have a copy of this book. Whether you are a beginner or an advanced student, you will want a copy of *Christian Healing,* our textbook on divine healing.

Every boy and girl will enjoy reading the new serial that is starting in October *Wee Wisdom* entitled, "Tora's Happy Day," by Florence Peltier. In this story of a little Japanese boy, Miss Peltier creates a feeling of comradeship for children of other lands. If you know of a child who has not received *Wee Wisdom,* start his subscription with the October issue, for he will not want to miss this splendid story.

Beginning Again is one of our Unity booklets for which there is always a demand and lots of letters of appreciation. This booklet is carried by many Unity students wherever they go. The treatment for the renewal of the body is concise but effective. If you do not have this booklet, send for it. We know that you will be pleased with it. Price, 35 cents.

"Power Through Prayer," by Glenn Clark, is a feature of the October number of *Youth* magazine which we feel will be read with unusual interest by our many readers. The author cites numerous instances of men's having turned successfully to prayer as an aid in their undertakings. His interpretation of the helpfulness of prayer is inspiring.

If you are perplexed and can't decide on a suitable gift for that October bride, let us suggest a copy of the *Unity Inn Cook Book.* It contains 907 recipes and gives many balanced menus that any bride will be delighted to prepare. Attractively bound in washable blue keratol, this book sells for $2 a copy.

We have published in *Unity* two articles by C. O. Southard, M. D. The response that our readers made to those articles leads us to believe that more messages from Dr. Southard will be well received. We are glad to announce that "Why Grow Old," Dr. Southard's latest article, will appear in November *Unity.* The subject of remaining young is of interest to all, and we are sure that you will find "Why Grow Old" both interesting and helpful.

"From Glory to Glory" is an exceptionally fine article written by Lillian De Waters, a well known teacher of metaphysics, which will appear in the October issue of *Unity Daily Word*. In addition to this there is another special article called, "The Eleventh Commandment." The double-page poem for the month, "Why Friendship Must Endure," will prove very popular with those who cherish the *Unity Daily Word* poems. Single copies of *Unity Daily Word* are 15 cents. Sample copies free.

In her book, *Truth in the Home,* Alice L. Ruth gives a Truth solution to the plain everyday perplexing problems that every home must meet. This book will help you to solve your home problems in an understanding and metaphysical way. Price, 75 cents.

Have you tuned in on the splendid programs that WOQ, Unity's radio station, has been presenting? Recently WOQ contracted with the American Broadcasting company, of Seattle, Washington, to relay programs from the Pacific coast along with Unity's regular programs. WOQ broadcasts on the assigned frequency of 610 kilocycles as authorized by the Federal Radio Commission. Tune in today on this frequency and enjoy these programs.

An excellent book that we recommend in the advanced study of Truth is *Talks on Truth* by Charles Fillmore. It contains the lessons that formerly made up the supplement to *Christian Healing*. Paper binding, 75 cents.

The Journey of Jesus by Ellen Conger Goodyear takes you into the life of Jesus. This book presents a composite idea of the two natures of man—the awakening of the spiritual; and the full consciousness of the Divinity. It presents the four gospels paralleled, and is a splendid book for reference work. Price, $2, cloth binding.

Finding the Christ is one of the few booklets that we have to offer in several different languages. It has been translated from English into German, Spanish, and Swedish. The price for each of these translations is 25 cents a copy.

NOTICE TO READERS IN ENGLAND AND SCOTLAND

Our sales department informs us that arrangements have been made by which *Unity Daily Word* and *Unity* magazine will be on sale at the W. H. Smith & Son bookstalls. A number of letters have been received from Great Britain asking where Unity literature could be bought there. We believe that our friends in England and Scotland will appreciate this new service.

If You Were a Child Again

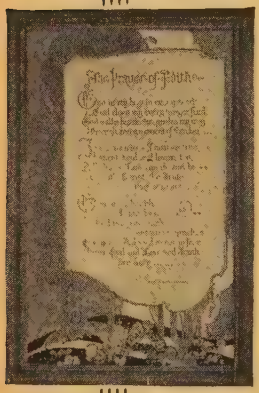
YOU would be thrilled to the core with such lovely books as *Little Susie Sleep Ears* and *White Stockings and Other Tales.*

They are not just amusing children's stories, but stories that teach valuable Truth lessons, told in a most interesting way. They are of the kind that children like best, and each page is illustrated with beautiful colored pictures that will delight the child.

You have advanced from your childhood years but we know that it would bring you great pleasure to make some child happy with these books. If you know a boy or girl between the ages of six and ten why not send him either one or both of these books?

Little Susie Sleep Ears and *White Stockings and Other Tales* would have thrilled you in your grade school years. You will gain even a greater joy by letting them make your wee friends happy. They are 75 cents each.

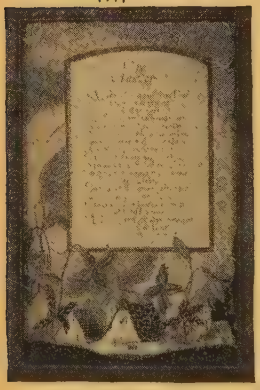
A Motto
Helps to Find Truth



A friend told us recently that she had a *Unity Motto* hung in her bedroom so that it would be the first thing that she saw each morning. She found that the truth expressed on that *Motto* was just the help that she needed to make her day successful.

Likely you have a *Motto* that is helping you to meet your problems. Possibly you know a friend who would also enjoy having a *Motto* to help him solve his problems. Christmas, which is only a few months away, might afford you the opportunity of sending your friend a *Motto* as a gift.

Have you seen a *Unity Motto?* The two pictured here will give you an idea of their beauty, both in thought and appearance. We have others, which space will not permit us to reproduce, that are just as attractive. The list below will help you to select *Unity Mottoes* for yourself and your friends:



THE ANSWER
unframed 75¢, framed $1.50

PRAYER OF FAITH
unframed 75¢, framed $1.50

FRIENDSHIP
unframed 75¢, framed $1.50

GREETINGS
unframed 50¢, framed $1.25

TEN COMMANDMENTS
unframed 50¢, framed $1.25

THE POWER OF AN IDEA
unframed 25¢, framed 75¢

HOUSE BLESSING
unframed 25¢, framed 75¢

Unity School of Christianity
917 Tracy, Kansas City, Mo.

New, Enlarged Edition

of

THE SILENCE

Perhaps we can best introduce you to *The Silence* through the opening paragraph of the foreword. There Mr. Ingraham says of his new book:

"This little book is presented to the student as a text-book covering the principles and practices of the silence. The endeavor is to make clear the various points involved in the practice of the silence, and to render the benefits of that practice clear to every student."

The Silence is written in such a simple, understanding manner that we are sure that all who read it will be brought into a closer relationship with God. Whether you have a copy of the old edition of *The Silence* or not you will want this new one, because it has many new ideas. Price, 50 cents.

The Sunlit Way

As we opened *The Sunlit Way* and looked down the first page we read this paragraph:

"There is no wrong except being untrue to your real self; there is no self but the real you. Know this and live by it."

We read it once and then over again several times. There was some truth about this one paragraph that we had thought of subconsciously before, but this was the first time that we had ever seen it expressed. This one thought is enough to carry us through almost any circumstances.

The Sunlit Way does not leave you with just one thought, it leaves you with many. As we read on through the book we found thoughts on each page that were of great value. We think that you will find *The Sunlit Way* just as interesting and helpful as we found it. It is a cloth-bound book. Price, $1.

Unity magazine, *Unity Daily Word, Christian Business, Youth,* and *Wee Wisdom* may now be purchased at all leading news stands. Price, 15 cents a copy.

Does Your Life Soar or Drag?

Does your outlook on life seem dull and hopeless? Do you feel that prosperity is for some, but not for you? Then read and study *Be Ye Prospered.*

You will find that this book will change your whole outlook on life. It is a scientific study on prosperity; what it is; to whom it belongs; how it may be obtained now.

Each chapter of *Be Ye Prospered* deals with some practical subject such as: "Does Saving Promote Prosperity?" "Must You Work Hard?" "Where Is Your Rightful Place?" "Do Not Belittle Your Abilities," "Preparing for Success," and many others.

There is no quicker way to prosperity than to apply the methods that *Be Ye Prospered* teaches. It will bring you to true prosperity and to the fulfillment of that promise in the Bible—"Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

Price, $1

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

UNITY PERIODICALS

Unity Daily Word—A page for each day
Weekly Unity—Everyday, livable truths simply told
Unity—Devoted to Christian healing
Christian Business—Puts truth into business
Youth—Appeals to youthful readers
Wee Wisdom—Teaches Truth to the little folk

Single copies, monthly periodicals, 15 cents; *Weekly Unity,* 5 cents.

Yearly subscriptions, $1.50.

A Correspondence Course

Our course is a little different from most correspondence courses inasmuch as the student is encouraged to use the teaching *at once*, right as he continues to study. Here are the words of some who are studying:

You will please find inclosed my sixth lesson, "The Word." I had not really known the true meaning of "The Word" until I received this lesson. Now I know, and I praise God that I do, because for me to know that I am the Word in expression, and the Word made flesh, gives me more power and more faith to go forth. This is a blessed lesson and I am going to live the Word and make myself a new creature, teaching every one I come in contact with the truth of himself. I am very grateful for this lesson, for I felt the inspiration of the Father during the whole period while writing.—*M. L. F.*

The fourth lesson has been a source of great pleasure and inspiration to me. I have always wanted to know what was meant by the "Body of Christ" in just the clear and definite way that your lesson presents it. Accept my deep appreciation of your prayers and the help that you gave me.—*M. W. O.*

Join the student body. Information on request.

CORRESPONDENCE SCHOOL DEPARTMENT

"Premeditate your speeches, words once flown Are in the hearer's power, not your own."

When tempted to speak in anger, some people count ten. Would it not be wise also for us to pause when we are about to indulge in thoughtless criticism, faultfinding, or complaining? Let us make it a rule to use only good words, words that bring gladness to others, words of encouragement and praise. The Good Words club seeks to help you direct your thoughts and words into the right channels.

PLEDGE

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore I desire to become a member of Unity Good Words club, that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversation against all negative words and to speak words of trust, faith, wisdom, goodness, truth, health, courage, cheer, purity, peace, prosperity, praise, joy, and good will. I will also abide by the rules of the club.

Name .....

Address .....

City ..... State .....

Sign this blank, personally, and return for enrollment.

U-2-29

Christmas Cards

That Express Truth and Beauty

make up our attractive box assortments.

Fifteen cards are in each assortment. Each card is beautifully illustrated and the envelopes are tissue-lined. The Truth sentiments were written by Unity workers.

These are the kind of cards that you will want to send to your friends this Christmas. We suggest that you order your Christmas cards now while selections are at their best. Order as many assortments as you wish. They are priced at $1 each.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Truth Literature for the Blind Furnished by Silent-70

Below is a letter from a friend who is interested in our fund for literature for the blind, and who is also a student for our *Braille* publications:

I am sending an Easter offering toward the *Brailling* of some new books for the blind. I am both blind and deaf, and I cannot tell you what my *Lessons in Truth* and *Finding the Christ in Ourselves* mean to me, but I wish I could send more money for more books. Until there are more such books in *Braille* there will not be as great a number of blind people who accept Unity as there should be. Some might say that seeing people could read to the blind, and doubtless many of them do so, but that is not always possible. Most blind people have to depend on the libraries for books, for *Braille* literature is expensive and takes up much space, but if we had more Unity books and some magazines in *Braille,* we would not have to read so many novels and other such books. I hope some day to be healed of my blindness and deafness. My books are lots of help, but I hope some day soon a *Braille* book on healing and one on meditation will be issued.—*H. L. R.*

Unity Books and Booklets

For Beginners		
Caroline Napier		$ .50
Directions for Beginners		.25
Directions for Beginners	Spanish, $.10; German	.25
Getting the Clear Realization		.25
Lessons in Truth	cloth	1.00
Lessons in Truth	French, Swedish, Italian, Norwegian, $.75; German or Dutch	1.00
Miscellaneous Writings	paper, $.75; cloth, $1.50; de luxe	3.00
Miscellaneous Writings	French, German	.75
Unity's Statement of Faith		.10
On Healing		
Christian Healing		1.00
Christian Healing	French	.75
Divine Remedies	paper, $.75; de luxe	3.00
Divine Remedies	French	.75
Heal Thyself		1.00
On Prosperity		
*Be Ye Prospered		1.00
Spiritual Law in Business, The		.25
On the Silence		
Book of Silent Prayer		.50
Methods of Meditation		.35
The Silence		.50
Pertaining to the Home		
Child Unfoldment		1.00
Cook Book, Unity Inn	washable keratol	2.00
Truth in the Home		.75
Inspirational		
Beginning Again		.35
Faith That Removes Mountains	German	.25
Finding the Christ		.25
Finding the Christ	German, Spanish, or Swedish	.25
*Sunlit Way, The		1.00
*What Are You?		1.00
Devotional		
My Litany		.10
Truth in Song		.50
Unity Song Selections		1.00
For Advanced Study		
Selected Studies	paper, $.75; cloth	1.50
Talks on Truth		.75
Unity Tract Index		.50
Juvenile		
Aunt Joy's Nature Talks		.75
*Little Susie Sleep Ears		.75
Love's Roses		.25
Sunrise Calling		2.00
Treasure Box		.50
Wee Wisdom Picture Book		.75
Wee Wisdom's Way		.75
*White Stockings and Other Tales		.75

*Latest Unity Publications

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Is It Time to Renew?

If this copy of *Unity* comes to you in a pink wrapper, your subscription has expired. In order not to miss a single issue just write on the wrapper, "Please renew," and mail it, with your remittance, to Unity School of Christianity, Kansas City, Mo. Renewal price, $1.50 a year.

Spread Truth Among Your Friends

We receive many letters daily from people all over the world who tell us of the joy and the success that have come into their lives since they have discovered Truth. Many of these people have picked up Unity literature on cars where it had been left, from wastebaskets where it had been thrown away, and in many other unusual places.

We realize that there are thousands and thousands of other people who are seeking the same Truth. We want to reach these people and you can help us do that.

No doubt there are many people in your town who are seeking Truth. Perhaps you know a few of them. If so, you can help us bring Truth to them by sending us their names and addresses so we can send them free sample copies.

Below is space for two such names and addresses. If you know more than two persons to whom you would like to have *Unity, Weekly Unity, Christian Business, Unity Daily Word, Youth,* or *Wee Wisdom* sent, include their names on a separate sheet of paper.

Periodical you think most suitable .....

Name .....

Address .....

City ..... State .....

Periodical you think most suitable .....

Name .....

Address .....

City ..... State .....

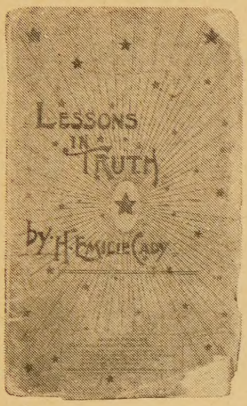
Your name .....

Address .....

City ..... State .....

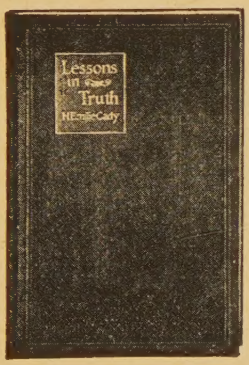
SC10-29U

Then and Now



We have in our files an old ragged and faded copy of *Lessons in Truth* which was printed in 1897. The type is hand-set and the pages are yellow with age, but the same fiery, inspiring messages of Truth that were in *Lessons in Truth* then are in it now, though the present edition is set in modern type, and it is cloth bound and attractively decorated in gold letters.

For nearly forty years *Lessons in Truth* has been an inspiring textbook for students beginning the study of Truth. It helps them to understand the laws of life as they were laid down by Jesus Christ 1900 years ago.



Although we cannot send you a replica of this old faded copy and must send you a copy of *Lessons in Truth* as we have it now, we can send you the word of Truth, which is the same now as it was then.

Price, $1

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

"I gave a thought and through that thought of mine
He found himself, the man, supreme, divine!"

To give a thought that can be used to make life more joyous and successful is the most precious gift in the world. It is hard to think of some one thought that would help a friend because the thought that would bring you joy and success may not have the same result when used by some one else. *Unity* magazine is filled with a hundred pages of good thoughts each month—in it there is help for every type of person.

In a few months Christmas will be here. Why not prepare for it now? First, begin with your own consciousness and work up the real Christmas spirit within yourself. The Prosperity Bank drill will help you do this.

We will gladly send you a Prosperity Bank on your request. When you receive it be faithful to your bank drill. Repeat its prayer each day—think only of prosperity and never of lack. While you are practicing your bank drill Silent Unity will help you with prayers.

By the Prosperity Bank plan, at the same time that you are opening the way for all good to come to you, you may save money to send *Unity* magazine subscriptions as Christmas presents to your friends. Each day as you repeat your prayer deposit a coin in your bank. At the end of seven weeks your bank drill will be completed and you will have money in your bank to pay for Christmas gifts of Truth for your friends.

You may save for as many of these gift subscriptions as you wish. For instance, if you have three friends to whom you would like to send *Unity* you will save $4.50. At the end of your drill period send us the savings from your bank with the names and addresses of your friends. Mark your order "Christmas gifts" and we will hold it until Christmas and will send your friends announcements that *Unity* is a gift from you.

We are sure that both you and your friends will be greatly blessed by the Prosperity Bank plan.

Just clip the coupon and mail it to us

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank and have Silent Unity pray for my prosperity.

Name .....

Address .....

City ..... State .....

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